The Christian Statesman

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The Outlook

Requiescat In Pace

No tears dimmed the eyes of temperance folk, unless they were tears of joy, when the manufacture of distilled spirits ceased at eleven o'clock on Saturday evening, September 8, throughout the United States. This means the fermentation of distilled spirits other than grape brandy to be used in the fortification of sweet wines. Possibly some uncompleted work in fermentation was allowed beyond the date mentioned. In the district of which Pittsburgh is the headquarters fifty-six distilleries are affected. This district includes all of Western Pennsylvania. Thousands of men, we are told, will be thrown out of work; but it is a good thing to be thrown out of such unworthy employment, and abundant opportunity will be found for work of a nobler character. It seems that as the food conservation statute does not prohibit the withdrawal of spirits from bond, there has been an increase of production since the passage of the bill, so that large amounts in warehouses indicate that the thirsty ones will not suffer any serious inconvenience for some time. The Peoria district has distinguished itself in the production of whisky since the act was passed. The food conservation bill is very short of being a prohibition measure. It is to be hoped that the President will commandeer, as far as military needs will make it possible, all distilled spirits to be denatured for such government use. And let temperance people pray and labor to the end that no distillery shall be reopened at the close of the war or at any other time.

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Mormon Prohibition

Prohibition has come in Utah. It is quite clear that this remarkable result could not have come without the consent of the Mormon hierarchy. It is also quite plain that it could have come long before, had the Mormon power wished it to come. It seems evident also that Mr. Joseph Smith and his associates must consider that in some way it is better for the Mormon church that prohibition should prevail. What an appropriate thing it would be if the profits made by the Zion's Cooperative Mercantile Institution in the sale of liquor were turned into temperance channels to secure prohibition in other States! This is a Mormon institution, of which Mr. Smith is President, and among other things it has been in the liquor business, "wholesale, retail, and cocktail." Utah will be for temperance or whisky, just as the Mormon power wants it to be; but it is a good thing for the State and the United States that on August first the last saloon in Utah closed its doors, and the last brewery and the last distillery ceased to manufacture strong drink.

Soldiers and Liquor

A communication to the daily press from Washington stated that Representative Cooper of Ohio has complained to Secretary Baker that restrictions on the sale of intoxicating liquors at American army canteens in France are very lax; that the statement has been made in the British House of Commons that the American canteens are to be run on the British model, which permits the sale of liquor; and that French officers are not making any strong effort to keep liquor away from the American forces. Such information is all the more unsatisfactory in view of the decree of our own war department for the establishment of a dry zone five miles wide around all mobilizing and training camps in our own country except in the case of a city or town within such limit, when the dry limitation is but half a mile. While our participation in this war is for our own welfare and that of the world, yet in a somewhat peculiar sense we are going to the help of France and England, and we have a right to demand, and they are under special obligation to grant, protection for our soldiers from the degradation of strong drink.

The disastrous effects of strong drink in connection with the war are clearly emphasized in a communication received not long since by a minister in this country from a gentleman in England, and quoted in the National Advocate. It is the statement of a British officer in France; and is designated by the editor a timely communication in view of the fact that our American army in France is being served with liquor in that country. The officer writes:

I cannot help feeling that we will have to purge ourselves of the drink evil in the army and navy, and also in all classes of society at home, from the highest to the lowest, before we can hope successfully to end this war. I am satisfied that drink is responsible for more of our inefficiency as a nation than anything else. It is also often the indirect cause, in my opinion, over here of inefficiency that leads to only partial success or failure when whole success might have been realized. Over three-quarters of the court-martials I have seen published or had anything to do with are due directly or indirectly to drunkenness. I have known of excellent officers, on whom the nation has spent large sums of money, dismissed, disgraced, and the country deprived of their usefulness through drink. Many thousands of competent N. C. O.'s and soldiers have been punished, and become useless to the nation during their punishment, as a result of drink. I have known of cases when liquor was used during an action by officers who were in very responsible positions, and on whose decisions much depended, and in whose hands were entrusted many precious lives. In my opinion such officers should have the use of every faculty, and you cannot make me believe that drink at such times is necessary or helpful. I have never been a teetotaler, and have rather opposed the radical temperance agitation, but am now changing my views as I see our success over here hampered and our progress towards victory retarded so obviously by drink. This is a time of national crisis, and when so much (of our very existence as an empire) is at stake, no stone should be left unturned and no effort spared or sacrifice considered too great to bring about the termination of the war as we want it.

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The Soldier's Shield

The moral welfare of our enlisted and conscripted sons is a matter that lies close to the heart of every Christian parent and patriot. The perils of the camp are sometimes worse than those of the trench. Every wise pro-

vision made for the protection and guidance of our soldiers meets with widespread and earnest approval. The Scripture Gift Mission, which as its name indicates, is one of those agencies which aim to put the Word of God into the hands of the soldiers, has already done a great work. Since the war began it has given about twenty million testaments and gospels to soldiers and sailors. Its headquarters are in England, but it has a branch in Philadelphia. In this connection it is of special interest that General Pershing has sent through the New York Bible Society a message to American soldiers. This message, which is to be inserted in small khaki-covered testaments for the men, is as follows:

Aroused against a nation waging war in violation of all Christian principles, our people are fighting in the cause of liberty. Hardship will be your lot, but trust in God will give you comfort. Temptation will befall you, but the teachings of our Saviour will give you strength. Let your valor as a soldier and your conduct as a man be an inspiration to your comrades and an honor to your country.

An autograph letter of Lord Roberts is employed in the same way in testaments given to soldiers in the Allied armies; and President Wilson has also written a letter to soldiers and sailors, which is printed on the fly leaf of testaments meant for them. In this letter he says: "The Bible is the word of life. I beg that you will read it and find this out for yourselves,—read, not little snatches here and there, but long passages that will really be the road to the heart of it." And again he says: "When you have read the Bible you will know that it is the word of God, because you will have found it the key to your own heart, your own happiness, and your own duty." What a wonderful message for the head of one of the greatest nations in the world to send to those who venture their lives in behalf of their loved country! Truly the Word he recommends will illumine the soul of many a dying boy on the field of battle, and it will bring others home nobler and stronger men because they found it their support in the terrible ordeal of war.

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Moral Aspects of Economy

Food conservation is necessary in the present hour not only on the part of the government and Mr. Hoover, but also on the part of every family and every individual; and it is necessary not only from the economic but the moral point of view. We are to use rightly for ourselves the harvests which the providence of God is sending us, and we are to share liberally with other nations which are looking to us for help. We are under peculiar obligation to them. Economy is a solemn duty. Wastefulness and selfishness are reprehensible in special degree. The farmer and the dealer, as well as the consumer, must play their unselfish part, and not use this hour of the world's extremity as the occasion of unusual profit. Live and let live, economize for the sake of mankind, should be the watchword of both consumer and producer.

It was stated recently in the public press that Mr. Hoover expects that under the wheat price of two dollars and twenty cents a bushel a decrease in flour of about three dollars a barrel over the average price of the last four months will be effective. This is good news to the people in moderate circumstances, many of whom have felt the

pinch of high prices during recent months. About ten million barrels of flower are used in this country every month, and if Mr. Hoover's plan goes through, it will mean a saving of thirty million dollars a month, much of which, at least, should go to the consumer. Flour mills are to be restricted to a maximum profit of twenty-five cents a barrel. Cornmeal is one of the cheapest of nutritious foods. The use of fish is also urged. Quite a number of other nations use considerably more fish per capita than the American nation does. The present stringency may prove a very valuable blessing in disguise. More will be gained than lost in the economical use of food, and in the use of the simpler foods. We will grow in health, in individual thrift and economy, in household administration, in business carefulness and frugality, in wise social expenditure, in unselfishness, and in the sense of dependence upon God.

That the American people need this important lesson of frugality is patent even to the casual observer. A suggestive though extreme instance is that of the truck driver who made a large amount of money suddenly, left his business, took quarters in a hotel, and came down town every morning in a five-thousand-dollar machine, driven by a hired chauffeur. For three months he lived high, but a turn in the market cleaned him out in a moment, and left him in debt over a thousand dollars. Selling his car for fourteen hundred dollars, he paid off his debts, and had one hundred dollars left, one-half of what he had when he began. The same writer, quoting evidently from the Saturday Evening Post, speaks of cabarets that charged two dollars admission even where no food was ordered; of munitions millionaries; of overnight millionaires, and their feasts of spending; of an expenditure of from fifty to one hundred dollars for three or four persons during a "not inordinate evening"; of thousands of persons spending such sums for their gayeties; and in the crowd of prodigal spendthrifts are included "a number of wealthy South Americans who are shut off from Europe, and some rich sugar-planters who do not know what to do with the incomes war-prices for sugar have poured into their laps". These are extreme instances, and yet they help to show the direction in which many of our American people have been tending. The extravagance, wastefulness, and carelessness which in greater or less degree prevail in our country reveal the need of the great lesson which the present hour of stringency is teaching us, and the importance of using aright the resources of him, who, though he could feed thousands with a few barley loaves, commanded that the fragments be carefully gathered up, in order that nothing should be lost.

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Our Enemy's Strength

Striking statements concerning Germany's resources in men and means for the continuance of the present war are made in the book, "My Four Years in Germany," now appearing in serial form in different papers throughout the country, and written by James W. Gerard, recent American Ambassador to Germany. In the foreword Mr. Gerard tells us that he wishes to bring home to our people the gravity of the situation; that the military and naval power of the German empire is unbroken; and then he proceeds in detail as follows:

Of the 12,000,000 men whom the Kaiser has called to the colors but 1,500,000 have been killed, 500,000 permanently disabled, not more than 500,000 are prisoners of war, and about 500,000 constitute the number of wounded or on the sick list of each day, leaving at all times about 9,000,000 effectives under arms. I state these figures because Americans do not grasp either the magnitude or the importance of this war. Perhaps the statement that more than 5,000,000 prisoners of war are held in the various countries will bring home to Americans the enormous mass of men engaged. There have been no great losses in the German navy, and any losses of ships have been compensated for by the building of new ones. The 9,000,000 men and more—for at least 400,000 come of military age in Germany every year—because of their experience in two and a half years of war, are better and more efficient soldiers than at the time when they were called to the colors. Their officers know far more of the science of this war and the men themselves now have the skill and bearing of veterans.

Nor should any one believe that Germany will break under starvation or make peace because of revolution. The German nation is not one which makes revolutions. There will be scattered riots in Germany, but no simultaneous rising of the whole people. The officers of the army are all of one class, and of a class devoted to the ideals of autocracy. A revolution of the army is impossible, and at home there are only the boys and old men, easily kept in subjection by the police. There is far greater danger of the starvation of our allies than of the starvation of the Germans. Every available inch of ground in Germany is cultivated, and cultivated by the aid of the old men, the boys and women and the 2,000,000 prisoners of war. The arable lands of northern France and of Rumania are being cultivated by the German army with an efficiency never before known in these countries, and most of that food will be added to the food supplies of Germany. Certainly the people suffer; but still more certainly this war will not be ended because of the starvation of Germany.

Mr. Gerard also tells us that although thinking Germans know that if they do not win the war, the financial day of reckoning will come, nevertheless, owing to the clever financial handling of the country by the government and the great banks, there is at present no financial distress in Germany; and he also assures us that we are engaged in a war against the greatest military power the world has ever seen. Mr. Gerard's position, experience, and ability give great weight to any statement he makes in this connection.

The difficulty of securing accurate information of the resources of the great empire with which we are at war is evident, for example, from another, and more recently published statement concerning the German army, from the Grand Headquarters of the French Army in France. It tells us that the Associated Press is able to give approximately the figures representing the man power of Germany in the war at the present time, together with the casualities, as follows:

Fixed formations on the various fronts, employed on lines of communication and stationed in the interior, 5,500,000. Divisions undergoing formation and men in depots, 600,000. Losses in killed, permanently disabled and prisoners, 4,000,000. Wounded under treatment in hospitals, 500,000. Total, 10,600,000. The total mobilizable male resources of Germany since the beginning of hostilities, including the yearly classes of recruits up to 1920 number about 14,000,000; those called up number 10,600,000. The remainder are accounted for as follows: The remaining portion of the class of 1919 awaiting call, 150,000. Class of 1920 still uncalled 450,000.

Men employed as indispensable in industries and administrations, 500,000. Men abroad unable to reach Germany, 200,000. Men entirely exempted owing to physical disability, 2,100,000. Recruits of the 1920 class can not be called legally until they attain their seventeenth birthday.

Comparison of these figures show considerable difference. Mr. Gerard speaks of 12,000,000 called to the colors; the Associated Press, of 10,600,000: the former puts the German casualities, that is, including killed, permanently disabled, prisoners, wounded, and sick, at 3,000,000; the latter, with about the same classification as to casualties, at 4,500,000: Mr. Gerard leaves 9,000,000 effectives under arms, while the Associated Press puts the total men resources, counting those in actual service and liable to call, at 6,700,000. Probably there is even more difference as to the last named figures, for Mr. Gerard apparently does not include in his 9,000,000 any who are not yet called.

However, it is wise not to underestimate the power of the enemy; and if we should need to accept a midway ground between these figures, or even to accept the lower, we still see the tremendous power of Germany, and must feel the imperative need of prompt, extensive, thorough, and unremitting preparation. That is our moral, as well as our economic and military, duty. All criticism that does not strengthen the arm of the government in this hour of danger for our own and the world's liberty, should be hushed. Peace, true and permanent peace, will come the sooner if we delay not to arm and strike. And in addition to all our equipment we must ever remember that we fight on the side of right, and liberty, of God and humanity.

The Pope and the President

The Pope's proposal for peace, while not one of the most recent events of the war situation, constitutes, along with the reply of President Wilson, one of the epochs of the present struggle. It is doubtful that the President has uttered anything in connection with the war more timely, effective, and far-reaching than his reply to the Vatican's appeal for peace. While every heart should desire the end of this and all wars, and while due consideration should be given to such an utterance as this appeal, from any prominent source, it must be seen, whatever the motive was, that the Pope's appeal was in the interests of the Teutonic allies. The history of Rome, and its influence in civil affairs, leads one to scan with caution any proposal emanating from that source.

The President deals courteously with Benedict's proposal, and repeats it for substance, saying it means a return to the status quo ante bellum, that there be a general condonation, disarmament, and a concert of nations, based upon an acceptance of the principle of arbitration; that freedom of the seas be established; that the territorial claims of France and Italy, the perplexing problems of the Balkan states and the restitution of Poland, be left to such adjustments as may be possible, due regard being paid to the peoples whose political conditions will be involved.

Mr. Wilson's prompt reply comes straight to the point. He avoids uncertain, circuitous, illusive diplomacy, and calls a spade a spade. His answer in a sense represented all the Allied Powers. He says no part of the papal program can be successfully carried out unless the restitution of

the status quo furnished a firm and satisfactory basis for it. He asserts that the object of this war is to deliver the free peoples of the world from the menace and actual power of a vast military establishment controlled by an irresponsible government which has tried to dominate the world, has trampled all considerations under foot, has delivered its blow fiercely and suddenly, "stopped at no barrier either of law or of mercy, swept a whole continent within the tide of blood—not the blood of soldiers only, but the blood of innocent women and children also, and of the helpless poor, and now stands balked, but not defeated, the enemy of four-fifths of the world." This power, he says, is not the German people. To deal with the military master of the German people would involve a recuperation of its strength and renewal of its policy. It would be unfair to Russia. The American people desire no reprisal upon the German people. Peace should rest upon the rights of people, great or small, weak or powerful, and not upon the rights of governments. The test of every peace plan is this: Is it based upon the faith of all the peoples involved or merely upon the word of an ambitious and intriguing government on the one hand and of a group of free peoples on the other? The closing words of this remarkable paper, which will do much to clear the atmosphere and affect the final result of the war, are as follows:

The purposes of the United States in this war are known to the whole world—to every people to whom the truth has been permitted to come. They do not need to be stated again. We seek no material advantage of any kind. We believe that the intolerable wrongs done in this war by the furious and brutal power of the imperial German government ought to be repaired, but not at the expense of the sovereignty of any people—rather a vindication of the sovereignty both of those that are weak and those that are strong. Punitive damages, the dismemberment of empires, the establishment of selfish and exclusive economic leagues we deem inexpedient and in the end worse than futile, no proper basis for a peace of any kind, least of all for an enduring peace. That must be based upon justice and fairness and the common rights of mankind. We cannot take the word of the present rulers of Germany as a guarantee of anything that is to endure unless explicitly supported by such conclusive evidence of the will and purpose of the German people themselves as the other peoples of the world would be justified in accepting. Without such guarantees, treaties of settlement, agreements for disarmament, covenants to set up arbitration in the place of force, territorial adjustments, reconstitutions of small nations, if made with the German government, no man, no nation, could now depend on. We must await some new evidence of the purposes of the great peoples of the Central Powers. God grant it may be given soon and in a way to restore the confidence of all peoples everywhere in the faith of nations and the possibility of a covenanted peace.

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Roosevelt in Pittsburgh

Mr. Roosevelt recently made an address in Pittsburgh on the war. It was characteristic of the speaker, energetic, stirring, and critical. The Ex-President is quite inclined to find fault, and his utterances may at times be untactful and extreme; yet he speaks right out, and calls a spade a spade, and there is plain reason for criticism of our slowness in military preparation. Every day is of great significance in the progress of the war. Near the close of

his address he uttered the following vigorous words:—

Let each of us make up his mind willingly and cheerfully to accept any personal hardships that may come, in high taxes, in repeat-loans and reduced income. Let us fare more simply, and cut out alcohol; let us show our eager and resolute purpose to key up the industrial and social life of the country to the highest scale of efficiency and accomplishment. We must raise food in abundance. We must speed up our industries. We shall need an enormous provision of supplies; we shall need much concentration and control of the means of production. If we are to hold our proper place as a great nation, there must be prodigious exertions on the part of this republic. We are in this war, and we must not make it a half war. The only proper rule is never to fight at all if you can honorably avoid it, but never under any circumstances to fight in a half-hearted way. When peace comes it must be the peace of complete victory. In winning this victory we must have played a full part—the part of deeds—the deeds of fighting men. We should instantly strain every nerve to make ready millions of men, and an abundance of all the huge and delicate and formidable and infinitely varied instruments of modern warfare.

We can't achieve our ends by talk —they have got to be achieved by effort. We can't achieve them unless we act together loyally, and with all our hearts; as Americans and nothing else. We are fighting for humanity, for the right of each well-behaved nation to independence and to whatever form of government it desires; and we are fighting for our own hearthstones and for the honor and the welfare of our children and our children's children. We are fighting against a very efficient and powerful, and an utterly brutal and unscrupulous enemy. Let us give every man in this country his rights without regard to creed or birthplace, or national origin, or color. Let us in return exact from every man the fullest performance of duty, the fullest loyalty to our flag, and the most resolute effort to serve it. Let us face this crisis in the spirit of the men who followed Washington; the men whose service and self-sacrifice culminated in the winter at Valley Forge. Valley Forge was the test of the democracy of the country, the test of democracy under arms, the trying out of American manhood one hundred and forty years ago. In that winter camp of misery and starvation our forefathers decided by their own steadfast valor that they were worthy to win the great prize of freedom. Now it is for us to decide, in the spirit of Washington and his followers, in the spirit of Lincoln and Grant, and Lee, that we in our turn are worthy to keep and to enjoy the priceless heritage which our forefathers thus won.

DELEGATES TO WORLD'S CONFERENCE

The Third World's Christian Citizenship Conference is to have delegates from ecclesiastical bodies, reform organizations, patriotic societies and other bodies; also thousands of individual attendants.

During the past month numerous church courts and other Christian assemblies have been in session at which many delegates have been appointed to attend this Conference—to be held in Pittsburgh, Pa., U. S. A., July 2-9, 1918.

Those thus appointed are fortunate, but there are hundreds of our readers who will come not as delegates from general assemblies, synods or conferences, but as representatives of individual churches, Sabbath Schools, Bible Classes, etc.

And there are hundreds, if not thousands more, who will come as individuals, to share in the blessing and inspiration which will come to those who attend the Conference.

All prospective attendants should notify at once the National Reform Association, 603 Publication building, Pittsburgh, Pa.

Editorials

LORD'S DAY, SUNDAY AND SABBATH

By what name shall we designate the first day of the week? There is lack of agreement among Christian people. Those who observe the seventh day of the week as the Sabbath contend that Sabbath is the proper name for that day and that the first day should be called Sunday. They maintain that it is neither Sabbath nor Lord's day. Opinions and practice differ even among those who observe the first day as the day of rest and religious worship. Many without giving the matter much thought habitually employ the heathen name Sunday. Others just as habitually employ the name Sabbath. Others again constantly use the term Lord's Day. Some of this class agree with Seventh-day observers in their contention that the term Sabbath is the proper designation of the Seventh day of the week and that it cannot be appropriately applied to the first day. There is a prevalent belief that the custom of using the term Sabbath to designate the first day originated with the Covenanters of Scotland or the Puritans of England and that it is thus used only by way of accommodation. But any one at all familiar with the history of the church knows that this is not so. Even in the best of the days of the Reformation custom was not uniform even in Scotland. Robert Bailey, who was one of the Scottish Commissioners to the Westminster Assembly, in his letters uses the terms Sunday and Sabbath indiscriminately.

Perhaps it is neither necessary nor possible to obtain uniformity in this matter, but it is very important that we find out to a certainty whether it is proper to call the first day of the week the Sabbath. It is very proper and suggestive that it be called the Lord's Day. This is the name employed in Revelation 1:10 by the inspired Seer of Patmos and it was in common use by the early Christians. Seventh-Day Adventists and others who maintain that it was merely another name for the seventh day are entirely wrong. History is very clear on this matter. But while this suggestive title may be used we wish to know whether or not we should discontinue the use of the name Sabbath as a designation of the first day of the week.

The first mistake made by the objectors is in the assumption that Sabbath is primarily and properly the name of a day only and that day the seventh day of the week. This is far from being the case. Sabbath is primarily the name of an institution. It comes later to be a name given the period of time when that institution is observed. Sabbath keeping originated in the garden in Eden, and God himself was the first Sabbath keeper. He finished the work of creation in six days and rested on the seventh. God's seventh day has continued ever since. He ceased from the work of creation never to resume it again. By his example and command he appointed the institution of rest or cessation from secular toil to be observed one day in seven. The word therefore means primarily the institution of rest from secular toil for religious exercises. By way of accommodation and as a

secondary meaning, it is used to designate the period of time when the rest from toil takes place.

That this is true can be easily shown from Scripture. In addition to the weekly rest day the Hebrews were commanded to observe a Sabbatical year. "Six years thou shalt sow thy field, and six years thou shalt prune thy vineyard, and gather in the fruit thereof. But in the seventh year shall be a Sabbath of rest unto the land, a Sabbath for the Lord. Thou shalt neither sow thy field nor plant thy vineyard. Lev. 25:3, 4.

Evidently the term Sabbath was never used as an exclusive designation of the seventh day of the week, since it was employed to designate a rest that came every seventh year and was to continue for a whole year. But we find that the term Sabbath was used to designate the entire period of seventy years of the captivity in Babylon. Sabbath breaking was one of the sins for which the captivity was sent as a punishment. It was "To fulfill the word of the Lord by the mouth of Jeremiah, until the land had enjoyed her Sabbaths; for as long as she lay desolate she kept Sabbath, to fulfill three score and ten years." II Chron. 36:21.

If further proof is neccessary to show the real significance and proper use of the term Sabbath reference may be made to the fourth chapter of the epistle to the Hebrews where it is used to designate the rest to be enjoyed in heaven which was typified by the rest enjoyed in the land of Canaan.

Evidently therefore the term Sabbath is used primarily and continually to designate the institution of rest from secular labor for spiritual purposes. It is therefore a proper designation of the period of time when that institution is observed.

A second error into which many fall is in the assumption that this institution of rest has been abolished. One of the worst calamities that could befall the human family would be the abolition of the weekly rest day. The need of regular periods of rest is fundamental. There is no device whereby it can be abolished. Men may ignore it; they may practically abolish rest days. But the law that demands regular periods of rest takes vengeance upon all who disobey it. The necessity extends both to the soul and the body. Cessation from physical labor is necessary that time may be given to the culture of the soul. That this may be done it is necessary that there be a fixed, regularly occurring period when the institution is to be observed. It is the almost unanimous belief of the Christian world that the institution of rest is now fixed upon the first day of the week. From the days of the Apostles on down through all the periods of history this has been the belief of Christians and their practice has been in harmony with this belief. Were it necessary testimony could be given from the early Greek and Latin Fathers showing that from the very first years of the Christian dispensation it has been the custom to observe the first day of the week as the rest day. It is true that at the first it was not called the Sabbath because this would have caused confusion, since the name had become the common designation of the seventh day of the week. Hence Paul could declare the freedom of Christians from all Jewish institutions including the Seventh-day Sabbath. Col. 2:16. There was a question in the minds of many

Christians of that day about the observance of such institutions, but there was never a question about the observance of the first day of the week as a day of rest and worship. Paul settles the question about the observance of all institutions that were essentially Jewish and declares our freedom from such observance. If therefore the first day of the week is not the Sabbath we of the new dispensation have no Sabbath, and if we have no Sabbath we are left in a perilous condition both physically, mentally and spiritually.

If we have no Sabbath the Fourth Commandment has been abrogated. But it cannot be proved that this or any other commandment of the decalogue has been abrogated. Legalism as the way of justification does not bind us. We are not under law in this matter, but under grace. Neither are we under any of the Jewish ceremonial requirements, but we are certainly under all the obligations of the moral law as contained in the Decalogue as a rule of life. There may be nothing in the nature of things that makes it obligatory to cease from secular labor and engage in religious exercises at any particular time, but we are morally bound to give attention to spiritual things, to cultivate the soul, to worship God. This should be done both privately and socially, since we are social beings and religion is social as well as individual. It becomes necessary therefore to have appointed, fixed times for rest and worship. The period of time thus appointed is Sabbath time no matter what day of the week it may be.

A third error into which some fall is found in the assumption that the day of the Sabbath cannot be changed. The same authority that established the institution can fix it at such times as seem best. It was first established by God's example in resting from his work of creation. It was changed by Christ the Lord of the Sabbath by his example in meeting with his disciples on the first day of the week. This example was followed by all the early Christians. As soon as it could be done without causing confusion the name Sabbath was given to the first day of the week. This could be done only after it was well established that the Jewish Sabbath was no longer a binding institution. This occurred quite early in the history of the Christian church. It seems quite evident therefore that the term Sabbath ought to be given the first day of the week. Much harm is done by denying its appropriateness. By yielding up the name divine authority for it is also yielded and the sacredness of the day is gone.

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ELEMENTS OF NATIONAL CHRISTIANITY

Whether the Untied States is or is not a Christian nation is a question that constantly arises. Evidently no answer that can be generally accepted has yet been given. Many of those who attempt to give an answer fail because they do not grasp the real elements of national Christianity. This is the real reason why the statement of the Supreme Court of the United States that "this is a Christian nation" fails to settle the question by satisfying all inquiring minds. The evidence relied upon to prove the proposition may be profitably passed in review. That evidence usually takes the form now to be presented.

The Colonists were generally Christian men and women and came to these shores for the purpose of establishing Christian commonwealths. This is true but not conclusive. Even if they succeed in their enterprise it does not follow that the nation today is a Christian nation. Many a son who had Christian parents has cast off the faith of his fathers and become skeptical.

The Colonial Charters and Compacts without exception bear the stamp of Christianity. They acknowledge the Divine Ruler and the supremacy of his law. They declare the purpose of the Colonists to further by their political establishments the kingdom of God on this western continent. All this and much more is true and fills an important place in the religious history of our country. But those Charters and Compacts are no part of the present organic law of the land, and the purpose of the present population of the country may be vastly different from that of the Colonists. There are few who would maintain today that it is the purpose of the government of the United States to promote the interests of the kingdom of God.

There are religious acknowledgments in such instruments as the Declaration of Independence, the Articles of Confederation, State Constitutions and so forth. This is all true and quite valuable material in the study of the religious history of our country. But does it prove the proposition under consideration? None of the documents in which these acknowledgments are found is the organic law of the United States. Not one of them specifically acknowledges Jesus Christ as the Ruler of nations. It is of the nature of Christianity to acknowledge God but this is not its essence. There can be no genuine Christianity without Christ.

There are many Christian customs and usages handed down from the earliest times and still prevalent in national life. The sessions of Congress are opened daily with prayer .Chaplains are appointed for the army and the navy, and for penal and reformatory institutions. The Bible is read in the schools of most of the States. These facts also furnish material for a very important chapter in the religious history of the nation, but the question arises as to their weight in proving the proposition under discussion. It is possible for a man or a nation to do many things that bear the stamp of Christianity without being a Christian. The most solemn religious exercises sometimes become offensive to God because the heart is not right.

There are many laws on the statute books of our forty-eight States and of the general government which are Christian in character. Sometimes it is said that seven of the precepts of the Decalogue underlie the legislation of our country. The writer will go even farther and claim that all of the Ten Commandments furnish the basis for much of our legislation. But on the other hand much of our legislation is directly hostile to this law. We have Sabbath laws in every State except two, but the exceptions made to the application of the law are so numerous that the law becomes a dead letter. Sports of various kinds, notably base ball, are legalized in some States. Various kinds of labor, provided it can make the plea of necessity or is not the kind followed during the week, are allowed. The United States government itself violates the law of the Sabbath in its mail service, employing tens of thousands of men and women in this unjustifiable secular work. Large corporations are allowed to

operate seven days in the week, employing thousands of laborers who never have the opportunity to attend public worship. Can a nation be Christian while such things are done? We are making progress along certain lines, notably in the destruction of the liquor traffic. But are we moving against this abomination of desolations along Christian lines? Are we striving against it because it is a national sin or for economic reasons?

There are many judical decisions that could be given only by Christian judges and which are the fruits of a Christian civilization. Frequently the courts of our States have said that Christianity is part of the Common Law of the land. It is cause for profound gratitude that such decisions have been rendered, and every truly patriotic citizen rejoices that these decisions are based upon indisputable facts. But there are also decisions of a contrary nature. Some of them deny that Christianity is part of the Common Law. It is even said, notably by the Supreme Court of Illinois, that the Bible is a sectarian book and must not be used in the public schools. Attorney-Generals and School Superintendents in some other States have rendered similar decisions. Moreover, decisions of this character have become more frequent of late years than they were in the earlier history of our country. Testimony of the kind now under review designed to prove that this is a Christian nation seems to be failing in strength as the years go by.

It is held that the founders of this republic were Christian men, that their purpose was to found a Christian republic and that this purpose has never been denied or revoked by their descendants. It used to be said in our school histories, and it is even repeated today by some who are not too careful about historical facts that the sessions of the convention which framed our national constitution were opened daily with prayer. Not long since the writer heard a popular and eloquent preacher and platform lecturer make certain statements as historical facts to the following effect: The Convention which framed our constitution spent five weeks in profitless discussion. Some of the members became discouraged and disgusted and went home. It looked as though the effort to frame a democratic government would result in ignominious failure. Then Benjamin Franklin arose and made a most wonderful speech. He called attention to their failure thus far to make any progress in framing a constitution. He attributed this failure to the fact that they had not sought Divine guidance. He called attention to the fact that since a sparrow cannot fall to the ground without our Heavenly Father much less can an empire rise without his aid. He proposed that the Convention adjourn for three days, that the members think and talk matters over calmly in the meantime, and that a chaplain be chosen to open the daily meetings of the Convention with the reading of Scripture and prayer. The speaker declared that Franklin's motion prevailed and that from that time forth this was done.

The chief trouble with this story is that the essential part of it is a myth. It is all substantially true except the part that is relied upon for proof. Franklin did make the speech referred to. He also concluded by making the motion that the sessions of the Convention be opened every morning with prayer. But the motion did not carry.

It was not even voted on. The sessions of the Convention were not opened with prayer. Franklin himself states that the whole Convention with the exception of three or four persons thought prayer unnecessary.

We need not carry this review of proof that this is a Christian nation further. But the question might now be asked, if the proof usually relied on is not conclusive what sort of proof would be conclusive? Let us inquire about the proof necessary in the case of an individual. Martin Luther, the four hundreth anniversary of whose memorable deeds is being now celebrated, brought to view from out the darkness of the Middle Ages, the essentials of personal religion. A modern writer tells us that "Many things passed current as religion at the time when Martin Luther stepped forth: The veneration of God in the spirit and the worship of the host, reverential consideration of the life of Christ and the cult of saints, relics and images, the purification and sanctification of the soul and the most superficial fulfillment of the ordinances of the Church, humble self-sacrifice in the interest of the poor and the sick, and the wholly mechanical completion of all sorts of good works, such as fasting, saying the rosary, pilgrimages, almsgiving, founding of masses, donating pictures, candles, altars, soul-baths, entering into an order or a religious fraternity, the purchase and sale of indulgences, and untold others." With his peasant axe Luther assailed the polytheism of the Roman Catholic church, the saints toppled from their thrones, purgatory sank into the abyss, thousands of altars vanished, divine service in the old sense came to an end. There are many even now who do not understand why Luther dealt so savagely with the religious cult of his day. But to him belongs the credit of bringing to light the true Christian and Apostolic doctrine that true religion for the individual consists in an attitude of the heart which presupposes the knowledge and recognition of the truth and the acceptance of Jesus Christ as the only Saviour. For the individual therefore true Christianity consists in the sincere acceptance of those truths which pertain to individual salvation and a changed attitude in life corresponding thereto. Reasoning from analogy what must be in order that a nation be Christian? Evidently it is not enough that it be composed of people who are in the main Christian. It is possible that they may be individually Christian without having apprehended the principles of national Christianity. It is just here that many go wrong. Neither is it sufficient that the nation do many things that savor of Christianity, or that are regarded as Christian acts. We must go deeper and inquire what are the essentials of national Christianity, just as we had to dig through the mass of things regarded as religious and inquire what is essential to individual Christianity. National Christianity must therefore consist in the Christian attitude of the nation as a body politic, as a moral being, sustaining certain relations to the divine government. That attitude will consist in getting into right relation with the divine government. This can be done only by acknowledging the truths that sovereign political authority comes from God, that Jesus Christ is the Ruler of nations, that the Divine Will is supreme law in civil affairs, and regulating the life of the nation according to these principles.

EXEMPTION OF THE CLERGY FROM MILITARY SERVICE

Under the law regulating conscription clergymen and theological students are exempt from military service. From certain quarters criticism has been passed upon this action of the governmental authorities. These criticisms have been made chiefly by ministers themselves. The critics maintain that clergymen as well as all other classes of citizens owe a service to their country which in time of war can be performed only by entering the ranks of the army or the navy and engaging in actual conflict at the front. In our judgment the critics are wrong. They fail to understand the nature of the high calling of the gospel ministry. This exemption is justified, not on the ground that the ministry owe nothing to their country in war as well as in peace. They are citizens before they are ministers and are bound to render that patriotic service which the country most needs and which they are best qualified to render. It is our contention that the clergy are commissioned to perform a service to the country which no other class of citizens can render, and that this service is especially needed in times of war. The entire history of our country bears witness to the fact that they have performed such service and that it has been as valuable as that rendered by the men who fought in the ranks. During the Revolutionary struggle the pulpit bore a most conspicuous part in maintaining the cause of the Colonists, in maintaining the true principles of liberty and of civil government. Had it not been for the work of the clergy in those years it is doubtful whether there would have been any considerable number of patriots with an intelligent grasp of the principles which underlay the Revolutionary movement. It was the pulpit more than any other agency that inspired the men of those times with patriotic zeal and courage and led to the winning of independence. It was the pulpit too that educated the people of America in those principles of civil government which were employed in the rearing of the American republic.

During the civil war a like service was rendered by the clergy. The integrity of the union, the sin of secession, the solemn obligation to preserve the nation against all efforts to bring about its dismemberment, are truths that were proclaimed from hundreds of pulpits throughout the land. The nation is a real moral entity. It has a unity and a continuity throughout all the ages of its existence. Its dismemberment is its death. It has a moral character. It is under law to God. It can do right and wrong. This nation has sinned. The war came because of national sin. There is need of national repentance. These were some of the truths proclaimed by the clergy, and it was not till the government awoke to the importance of them and acted upon them that the north began to win the war.

As in the past so now there is a patriotic service which the clergy owe the country and which only the clergy can render. First of all, the ordinary evangelistic service which is often regarded as the sole duty of the ministry, must not be allowed to languish. The more Christians there are in the land the more likely is the nation to pursue a righteous course in peace and in war. The higher the type of Christianity the better is the brand of citizenship. When our young men are enter-

ing the military service of the country there is a loud call to the ministry to strive with renewed energy to bring all our youth into saving relation to Jesus Christ. There is a common belief that any one who falls in the service of his country is sure of eternal bliss. This savors of heathenism. It was with such assurances as this that the followers of Mohammed were formerly urged on to deeds of reckless valor. There is no substitute for faith in Jesus Christ and the clergy are solemnly enjoined and commissioned to impress this truth on the minds of all. Our young men ought to be safe in the kingdom before they enter the military service.

The clergy can render a much needed patriotic service as chaplains in the army and the navy. There is a great demand for able, wise, tactful men as chaplains. That was a timely and splendid message which Major General Pershing sent to American soldiers through the New York Bible Society, and which will be inserted in the small khaki-covered Testaments to be given the men in the ranks. It is as follows:

"Aroused against a nation waging war in violation of all Christian principles, our people are fighting in the cause of liberty.

"Hardship will be your lot, but trust in God will give you comfort. Temptation will befall you, but the teachings of our Savior will give you strength. Let your valor as a soldier and your conduct as a man be an inspiration to your comrades and an honor to your country."

In addition to the gift of these Testaments with these noble words inserted there is need of the living minister of the Word to hold public service when possible, to give friendly counsel, to minister to the sick and wounded, and to comfort the dying. If the clergy furnish all the chaplains that are needed the rank and file of the ministry at home will be depleted almost to the danger point. There is already a lamentable lack of ministers in the home field. The number of candidates for the ministry is far below what is necessary to keep the ranks full. The war is taking hundreds of young men who if it were not for the war would study for the ministry. Surely when all these facts are considered it will be evident to any intelligent being that the exemption of the clergy from the draft is wise.

But there is one other consideration, and in our judgment the most important of all. Ministers are ambassadors to the nation as well as to individuals. The Scriptures make this plain. These same Scriptures contain many messages which are directly applicable in our time. That such a tremendous conflict as that now raging should not have been foreseen by the Supreme Ruler of the universe is unthinkable. That there should be no message in the Bible for such a time as this is unbelievable. It is the solemn duty of the clergy of our times to unfold the Word of God in its present day applications. Germany and her allies are violating fundamental principles of morality and trampling underfoot the great teachings of the Scriptures concerning civil government. Autocracy is unscriptural. The doctrine of the divine right of kings is not from above. The Bible is democratic through and through. But Germany is not the only sinful nation engaged in this war. While England, France, Italy, Russia and the United States have just cause for war and will doubtless win, we are constantly asking how long it will take to win, and why does the victory not come sooner. Why does it cost so

much in blood and in money to make the world safe for democracy? Is it not because all the nations engaged in the conflict are guilty before God? Have these nations exactly the right view of democracy? They very properly hold that sovereign political authority is vested in the people. This is the popular idea of democracy. But in what sense is it vested in the people? As individuals, or as a compact body viewed as a moral being? The latter is the only true view. And how does this supreme authority originate? Where does it spring from? Does it originate in the consent of the people? Is it the product of evolution? Or does it come from God? The first was the common belief when the American government was framed. The second is the doctrine usually taught to-day. The third is the only correct answer. Growing out of erroneous views of democracy there are many national sins for which God may be judging the nations. They are all Sabbath breakers. They are all guilty in the matter of the liquor traffic. The sanctity of the marriage relation is not properly guarded in any nation under heaven. All nations are too mercenary and give too little attention to moral interests. Surely there is a task of supreme moment awaiting the clergy. It will require as much courage to perform this task as to go to the trenches. It is just as truly a patriotic service as any other that can be rendered. We are inclined to give our government credit for at least a vague understanding of the need of religion in the nation and of the true function of the gospel ministry. By the exemption of the clergy from military service there is also an acknowledgment of the obligation resting on the government to give religion some measure of protection against the ravages of war. Exemption from military service is not exemption from national and patriotic duty, but is granted that the clergy may perform another, a higher and a much more needed service. If a permanent peace is to be won the clergy must proclaim national righteousness. They must be left free to perform this task.

PREPARE FOR A VACATION WORTH WHILE

No one can well afford to go without a vacation. A vacation is economy. Ultimately it saves time, health, money. Properly spent it brings new physical vigor, mental strength, even soul power.

But a vacation thus spent is not for mere pleasure. Real rest is in change of scenery, acquisition of new ideas, participation in big things, fellowshipping with great people.

That is why big fairs are popular. But big fairs lack moral purpose.

The Third World's Christian Citizenship Conference has a great Christian purpose. At it you will meet great and good people, acquire new ideas and go home stronger and better in every way.

But vacations must be prepared for. Begin now making plans to come to Pittsburgh, July 2-9, 1918. Write to the National Reform Association, 603 Publication Building, Pittsburgh, stating your purpose to attend and asking to be enrolled among those who are to receive regularly instruction concerning the Conference.

Special Articles

THE UNIVERSAL CONVERSION OF THE WORLD

By Robert M. Downie

The Scriptures hold out the very definite promise of the universal conversion of the world. They also furnish us with one unique, all-comprehensive and all-inclusive plan or method for bringing the whole world thus to the acceptance of Christ. **They give but one such plan.**

Paul says that "no one can say that Jesus is **Lord** except by the Holy Spirit." 1 Cor. 12:3. We reason therefore that the **means** by which the world can be induced to **accept the sovereignty of Christ** is the means and, as we shall show, is the only means by which the world can be converted.

John tells us that "the Spirit was not yet given because that Jesus was not yet glorified." John 7:39. Regeneration, the new birth, the prime condition of conversion is, in its last analysis, simply the acceptance of allegiance to Christ, in exchange for that of Satan. The glorification of Jesus Christ, not merely as Saviour but as Lord, is the condition under which the Spirit is and will be given.

We therefore believe that when those already believers give to him the regal honor, fealty and obedience due him the result will be the universal conversion of the world.

No one who has given thought to the subject can be oblivious to the fact that throughout the world there is a vast under-tow of presumption in favor of Christianity. It might be called latent belief or dormant faith. It needs only to be awakened, aroused, and called into active life. There is a vast listless class which follows afar off but with its face in the right direction. It needs but a full apprehension of Christ to produce a tidal wave for him. This is the "field white to the harvest" of which Christ spoke.

The Scriptural plan we are to discuss is about the only conceivable one which has not been put to an adequate practical test.

Three-fourths, perhaps four-fifths, of the world remains unconverted simply because the test has not been made. The rule or plan is so simple, so complete, and withal so logical that one wonders why it has been so neglected.

Fortunately, and designedly so, it is a plan under which all Christian men and all denominations can take the most direct route to assured success. Indeed it is **the main highway whereon all creeds are due to meet.**

This plan is comprehensively stated in sixteen words, in John 12:33, and reads:

"And I, if I be lifted up from the earth,
will draw all men unto myself."

These words contain the great, exact and complete promise, based upon a single and only causative condition. If that single condition be fulfilled the effect will most surely follow.

Observe that the single condition necessary to the conversion of the world is that Christ be "lifted up." This condition has been partly, and must yet be completely, finished by men. Until then the result will not, indeed cannot, be reached; hence the supreme importance of knowing just what is meant by His being "lifted up." We believe there has been a gross misunderstanding of this verse; and this prompts us to offer the following explanation of it.

THE FIRST STEP

First, let us briefly note in this connection that nineteen hundred years of evangelistic effort have brought the world perhaps no nearer (numerically) to the acceptance of Christ than it was at the end of the second century. Indeed Christianity is scarcely holding its own in some so-called Christian lands. Some countries once well evangelized have largely relapsed to heathenism. Buddhism, Brahminism and Confucianism remain almost intact in their opposition to and contempt for Christ. One-seventh of the world's population is steeped in Mohammedanism. Even Palestine, the ancient homestead of the Christian faith, is occupied by its enemies, the Turks.

New York City contains over eleven hundred thousand people utterly without affiliation with Christian churches of any sort. In London, the largest city of Christendom, before the war, less than one in ten of its people were church-goers; and London has had the Gospel for a thousand years.

On a Sabbath some time prior to the breaking out of the present war it was ascertained that in the great, so-called Protestant city, Berlin, less than one in one hundred and thirty of the people attended church.

Does it not certainly seem that the world will never be converted by present methods? Space permitting, we believe we could show why it cannot be. In fact, that glad culmination awaits the fulfilling of that one condition above referred to. What is it? What does the "lifting up" of Christ mean? Was it a single act like the crucifixion? Or on the other hand was it a series of acts, a continuing process? Let us see.

No one goes further than we in reverential awe for the atonement which Christ made when he was lifted up on the cross of Calvary. That sacrifice was infinite, perfect, complete, so complete that it will never have to be repeated. His was the one perfect atoning sacrifice. To quote again the apostle John:

"He is the propitiation for our sins; and not for ours only, but also for the whole world." 1 John 2:2. And to quote Paul:

"God was in Christ reconciling the world unto himself." 2 Cor. 5:19.

But the sacrifice which Christ made upon the cross was by no means all that he accomplished or will accomplish toward the conversion and salvation of the world. The cross was indeed but the ladder by which he began an endless ascent toward a great ultimate goal, one infinitely higher than any

instrument of death ever reached. Important as the cross is it is not the most important. It was, so to speak, the "foundation" of His great plan for the regeneration of the world. It is true that "other foundation can no man lay," yet a foundation is of little value without the superstructure.

In a word, **the cross requires a benefitting crown above it to prevent it from giving a wrong interpretation of Christ's great ultimate purpose.** The cross is efficient, but not sufficient for the evangelization of the world.

If proofs of this were needed it might be pointed out that while Christ was indeed "lifted up" on the cross, and while that "cross" has been widely and diligently preached all these nineteen centuries, all men have not been actually drawn unto him; nor is there in the history of progress of modern evangelization any indication whatever that all men will be so drawn by this means alone.

The first step or stage in the lifting up of Christ was accomplished through the instrumentality of men, and by wicked men at that. So likewise the other successive steps in the series will also be effected through the instrumentality of men, but by men co-operating with and guided by the Holy Spirit. No other kind of men could if they would, or would if they could.

The succeeding steps in this continuing process of being "lifted up" were, or are, to be at once Christ's reward for enduring that cross and **the unfailing means of making that cross effective in the saving of the world.**

THE SECOND STEP

This is the lifting up of Christ on the love, faith and confidence of men by proclaiming his love to them—the love which forced him to his death. The partial failure which has resulted is due to the fact that only a partial Gospel has been proclaimed. The drawing power of the cross is great, yet it has not proved great enough to draw all men unto him.

Let us now turn to John 3:14 and 15 and read what Christ has to say further on the subject of His being "lifted up."

"And as Moses lifted up the serpent in the wilderness even so must the Son of man be lifted up, that whosoever believeth may in him have eternal life."

The piece of metal which Moses elevated upon a standard was not a sacrifice, nor even a propitiation for sin. On the contrary it was for substance a means of faith and belief to the on-lookers. It merely betokened and visualized the offered mercy of God. It was not intended as an object of worship, as Christ is. Hundreds of years afterwards such worship of it led the people into idolatry. This wrong use of it finds a present day parallel in making the cross of Christ an object of veneration.

In many cathedrals of both the Old and the New world pieces of wood, brazenly asserted to be parts of "the original true cross," are enshrined for the reverent adoration of the credulous devotee. It is in fact the fetichism, the "nehushtan" of Christianity. The distinction between the worship of such an emblem and idolatry is so fine that one cannot see it.

In these and other ways the cross has come to be erroneously looked upon as the one great, all-inclusive, symbol of Christianity and its one supreme distinctive expression. It was in fact, however, a part of his humiliation, not his glorification, as is often preached. But neither the cross nor the preaching of the Gospel of individual salvation, nor both of them together, will of themselves save the world. Beyond contradiction they have not yet done so and there is no present indication that they will. Mighty as these forces have been, their upward pull has not proved strong enough to overcome the collective leaden gravity of a world dead in apathetic sin. Another and further lifting up is needed and Jesus meant that his followers should effect that also.

THE THIRD STEP

Now let us turn back to a sure word of prophecy to learn what that further and finishing step is. Isaiah 52:13 reads:

"Behold my Servant (Christ) shall deal wisely. **He shall be exalted and lifted up,** and shall be very high. So shall he sprinkle many nations; kings shall shut their mouths at him; for that which has not been told them shall they **see** and that which they have not heard shall they **understand.** Who hath believed our message? and to whom hath the arm of Jehovah been revealed?"

Then after a prophetical reference to the crucifixion, chapter 53:12, continuing, reads:

"Therefore will I divide him a portion with the great and he shall divide the spoil with the strong."

This language, though poetical and somewhat figurative when taken with the context, can scarcely be misunderstood. It foretells the awaiting exaltation which lay beyond the cross, as its wherefore, its reward and its ultimate reason.

These are by no means the only passages of Scripture which directly connect the cross and crown of Christ as successive parts of the same progressive program.

In a word, **in order that Christ be placed in a position from which he can draw all men unto himself his royal prerogative must be by men claimed and proclaimed, admitted and acknowledged.** A moment's thought will show that until this is done the stone still remains unrolled from the tomb. So far as the great unconverted mass of mankind is concerned Christ is still in his grave. His will is either unknown or passively ignored in the great social, business, industrial, educational and political affairs of the world. The powers which mould and fashion the beliefs and pursuits of the masses are either un-Christian or non-Christian; and this is true even though professedly Christian men are largely in actual control of the affairs of the world.

The crying need of the hour therefore is that the Christian world by their votive allegiance and franchise shall lift Jesus Christ up to the potent, effective, spiritual control of the earth. To put it in the almost inspired words of the late Francis E. Willard, the Christian world should be imbued with:

> "One vital organic thought, one absorbing purpose. It is that Christ shall be this world's King: King of its courts, of its camps, its commerce: King of its colleges and its cloisters: King of its customs and constitutions—Christ and his law the true basis of government and the supreme authority in national as in individual life."

When the Christian world, so far as it lies in its power to do so, shall have caught the all-conquering enthusiasm of this pronouncement the conversion of the world will be in sight **and not before.**

Let us turn again to the words of Christ himself upon this same subject. John 8:28 reads:

> **"When ye have lifted up the Son of man then shall ye know that I am he and that I do nothing of myself."**

This passage again is commonly understood to refer exclusively to the crucifixion. We believe that that interpretation is incorrect and misleading.

Let us remember that Jesus spoke these words to the opposing Jews, and though many believed on him the Jews, as a people, even after they had crucified him, did not, as a matter of historical fact, recognize in him their Messiah. Therefore we conclude again that the lifting up here referred to was something more and other than the crucifixion. The Jews, as a race, are nearly as far from accepting Christ as they were the day these words were spoken in the temple. The fact is they look for a crown-bearing Messiah and will have no other. Their opposition to Christ will continue until those who now profess to believe on him shall in fact **do,** as they now so devoutly yet with little comprehension **sing:**

"Bring forth the royal diadem; and crown him Lord of all."

Given that the Christian world, or even a part of it, would unite in making good what it thus proposes, a new Saviour would be offered to the Jews and to all men. We believe that the opposition of the Jews would melt like mist in the sunlight of his royal presence and their return to him whom they pierced would be "like life from the dead," as Paul the Jew predicted. Indeed we believe that the conversion of the world will be preceded by the at least partial conversion of the Jews and that their conversion in turn **awaits the lifting up of Christ to his rightful authority by Gentile Christianity.** When he has been so lifted up by his present followers all the world will see and accept him as its Saviour. All men will be irresistibly drawn unto him.

The testimony which Jesus, under oath, gave at his trial before Pilate (John 18:37) is most significant and sheds light on this subject. To quote:

> "Pilate therefore said unto him, Art thou a King then? Jesus answered, Thou sayest it because I am King. To this end have I been born, and to this end am I come into the world that I should bear witness unto the (including this) truth. **Every one that is of the (this) truth heareth my voice."**
>
> "Pilate said unto him, What is truth?"

It is the discovery of the answer to Pilate's question which will convert the world. What is the truth about the royal claims of king David's great successor? It is well within the power of the Christian world to make that answer public, and prove the answer correct at the same time. This has not been done. Individual souls have been and are being saved by the "one by one," hook and line, methods of evangelists. By this process men have been fished out of sin and into the kingdom, often because of the tax money in their mouths. But the kingdom of heaven is like a NET, not like a fish-hook.

Let us get the truth squarely before us that Christ's great ultimate purpose in coming into the "far country" of this world was to obtain for himself a kingdom. The world, even the Christian world, refuses it to him. The world at large does not yet recognize Christ simply because he has not been lifted up to his rightful place of actual authority and potent control by his witnesses. His followers have not claimed it for him. They refuse or neglect to testify for him before the world. "We will not have this man to reign over us." The Christian nations of the world are at each others throats because they "have no king but Caesar."

CONCLUSION

Christ's errand to the "far country" of this world was not primarily the saving of souls, but the obtaining of a glorious kingdom for himself. God's glory, not man's good, comes first—Scripturally, logically, effectively. The saving of souls with which to people that kingdom was and is necessary, yet secondary.

The Gospel offer is often presented as though there is but one party to be benefitted, namely, the saved. We are prone to forget that the glory of God is of more moment to him than anything else.

Christ must be lifted up before he can **draw** the world up. The promise is not that he will **push the world up ahead of him** or that evangelists will be able to push or coax men into the kingdom. An uncrowned king may command a certain amount of respect and honor from the few, as David before his coronation, but he has little power. We of democratic America pretend to despise royalty and to some extent we do hold in contempt the king-craft of the old world; yet let the veriest rake of Europe, if he be only descended from one of its reigning houses, come to our shores and the populace turns out enmasse to do him honor. Why? Simply because it is natural and human to do so. Now let the only Potentate, the King of kings and the Lord of lords, be given his royal prerogatives and the majesty of his person will call the populace of the world to his chariot wheels, enmasse.

The crying need of the hour therefore is a concerted effort on the part of all Christians who have caught the vision, to have the Lord the Spirit placed in control of the affairs of the world. If the beginning were once well made the movement would grow. The world is waiting, ready, expectant, eager. It needs to be led, to be told how to go about it. The stone cut

out of the mountain **grew** till it filled the whole earth. That "stone" of Daniel's prophecy stands for the kingdom of Christ. All things are thus due to be put under him and the unbreakable oath of Almighty God pledges that this shall be done. Such a movement therefore cannot fail. Christ himself has promised that if he be thus "lifted up" and honored he will, as a sure and eternal reward, **draw all men unto himself.**

Beaver Falls, Pa.

TREASON BY "DIVINE RIGHT"

A STUDY OF THE MORMON KINGDOM IN THIS REPUBLIC

By George L. Knapp

ARTICLE I.
Continued

Much has been written of Mormonism as a religion. Little has been written of it as a political institution. Yet the proportions of politics and religion in the Mormon Church practice are about like the proportions of water and salt in the ocean; and—again like the ocean—it is the smaller element which gives its distinctive character to the whole. The Mormon faith, vital and alive though it be, is but the cement which binds together the Mormon kingdom, and makes fast the throne of a polygamous prince.

American citizens in general count polygamy as having been the only offense of the Mormon Church against our civilization. In reality, polygamy is but the evidence of the exercise of unlimited political power. It is a prerogative of the princes of the Church and their favorites.

Menacing polygamy is to the social institution; but this menace is subordinate to, because it is dependent upon, the possession of political absolutism and an irresponsible financial autocracy. The great danger, therefore, is in the cause and not the effect. But for the political and moneyed partnerships which the Mormon Church has been able to make with the most powerful interests in our civilization, that Church would not now dare to insult the intelligence and the sentiment of this country by a flagrant return to the Oriental system of marriage.

It is admitted on all hands that the old Mormon Church was a despotic and active political organization. But in 1890, when its prophets promulgated the revelation forbidding polygamy, they gave an oral pledge to cease their political interference; and in 1891 they confirmed that promise by an authorized interview published to the world.

In 1895, on the eve of statehood, the Church authorities issued another proclamation; to the effect that no high official of the Church could enter active political life without the consent of the presiding Church authorities.

On the face of it, this would seem to mean that no high dignitary of the Church could enter political life; since it is surely against the inmost principles of our constitution and traditions for a citizen to ask a Church permission before taking active part in the political life of his country. But interpreted by the Mormon leaders, it has been a convenient scheme for indicating the political will of the priest king, and for crushing the ambitions of recalcitrant members of the Inner Circle. Nominally put forth to bind the chiefs and leave the people free, it has been used to bind the people, and leave the priests supreme.

Here, then, are two proclamations, issued by the highest authorities of the Church, both of which were apparently directed against Church interference in political affairs. For the benefit of those trusting souls who think that solemn promises have bound the Mormon Church, I give here a table, year by year, of the political activities of the Mormon monarchy from the admission of Utah as a state down to the present time.

1895-96. The Mormon Church politicians disciplined Elder Brigham H. Roberts for daring to run for Congress without Church consent. Defeated him, of course.

1895-96-97. The Mormon Church politicians disciplined Apostle Moses Thatcher for an offense similar to that of Roberts. This case merits and will receive full description later.

1896. The Mormon Church politicians appointed a committee of six elders to revise the work of the legislature, and determine which bills should pass.

1897. The Mormon Church politicians directed the election of Joseph L. Rowlins as United States Senator, not because it loved Rowlins much, but because it hated Moses Thatcher more.

1898. The Mormon Church politicians directed the election of the reorganized and duly submissive Elder Brigham H. Roberts to Congress.

1899. The Mormon Church politicians tried to trade the United States Senatorship to a friendly Gentile. Balked in that by the open fight of the sitting senator, it put forward George Q. Cannon, the church's prime minister, as its Senatorial candidate. It was a drawn battle, the legislature finally adjourned without an election.

1900. The Mormon Church politicians directed the election of the entire Republican ticket. The Democratic Party of Utah had by this time become a cold storage for the votes not needed to carry out the gentlemen's agreement between the Mormon chiefs and the Republican leaders.

1901. The Mormon Church politicians directed the election of Thomas Kearns to be United States Senator. Kearns was the choice of Lorenzo Snow, president of the church; a choice forced on President Snow by the ambition of Joseph F. Smith, then a councilor and a jealous rival of the president, who wanted to put his own favorite in the Senate.

Kearns, immediately after election, showed his personal independence of the Mormon monarchy and asserted his right to act as an American citizen. Subsequently he made a strong speech in the United States Senate denouncing the Church rule and the

election of Apostle Smoot; and by these things he incurred the unrelenting hostility of the Church. By direct orders of Joseph F. Smith, who had come to the presidency, he was—to use the words of a Mormon president—"politically destroyed and eternally damned."

1902. The Mormon Church politicians directed the election of the Republican ticket throughout. The new congressman was Joseph F. Smith's own man, Joseph Howell.

1903. The Mormon Church politicians directed the election of Reed Smoot to the Senate. Smoot is an apostle, and a member of the quorum of apostles; one of the self-perpetuating body of fifteen which rules the Church.

1904. The Mormon Church politicians directed the election of the whole state ticket, the Presidential electoral ticket, also, and the reelection of Joseph Howell.

1905. The Mormon Church politicians directed the election of George Sutherland to the Senate. Sutherland was the law partner of Van Cott, Smoot's attorney in the contest for his seat.

1906. The Mormon Church politicians directed the election of the entire ticket, including Joseph Howell.

1908. The Mormon Church politicians directed the election of the state, Congressional, and the Presidential electoral tickets as usual.

1909. The Mormon Church politicians reappointed Smoot to succeed himself.

1910. The Mormon Church politicians directed the election of the state and Congressional tickets.

1911. The Mormon Church politicians reappointed Senator Sutherland to succeed himself.

1912. When the Republican machine, in alliance with the liquor interests, had become most offensive, the direct brutal method became necessary. Prophet Smith came out openly and officially for the Republican ticket. Utah and Vermont (the latter the birthplace of Mormonism's founder) alone went for Mr. Taft. Smoot was reelected senator from Utah.

1916. The Prophet determined to punish the progressive Republicans who had captured the machinery of their party. Besides, the National Democracy was showing signs of discontent because no crumbs fell into its maw from the Prophet's table. Also local Democrats were clamoring for a fulfillment of promises often made and often suspended by revelation. And, finally, it looked as if Woodrow Wilson would be reelected, and the Mormon Church does not lose anything by being friendly with the friends of the winner. So Smith announced publicly that this year the Church had no political advice to give—a perfectly plain way of saying that the Democratic ticket was the recipient of his favor, since he had always before ordered a Republican victory. Utah (and the rest of Mormondom) cast its electoral vote for Wilson; a Jew was elected governor of Utah (and his subserviency is shown by one of his first official acts: i. e. the appointment of the notorious Brigham H. Roberts to important office); a high priest Mormon Democrat was elected to the United States senate, and now both national parties are practically hog-tied.

This is a condensed summary of political facts in Utah for more than twenty years. It proves not only that the Mormon Church is singularly active in politics, but that it is singularly **successful** in politics. Success of this kind and extent implies an absolute control of the political activities and even the political thought of the whole community. It is now in order to see how this control has come into being, and through what manner of machinery it is exercised.

No more than any other institution did the Mormon Church spring into existence, a complete and perfect thing. It was a growth, like everything else. But from the first, this idea of theocratic control, exercised through an inspired prophet-prince, was the central feature of all its teaching; and no one accepted that teaching who was not willing to be thus controlled.

Joseph Smith, the founder of the Mormon Church, was a curious compound; but at bottom he was an energetic, ambitious, visionary adventurer, who would brook no serious opposition to his will. He dominated and practically suppressed far more able and enlightened men. He was mayor of Nauvoo; and as such was both legislator and executive. He was commander in chief of the Nauvoo Legion of the state militia of Illinois and thus was supreme military head of the community.

He was candidate for President of the United States, on the platform of "Free Trade and Sailor's Rights." His apostles took the stump to forward his candidacy; and generally tried to let it be known that "He who believeth and voteth straight shall be saved, and he that voteth against Joseph Smith shall be damned." Before the American people could be confronted on Election Day by this grave emergency, the people's long conflict with the civil authorities of Illinois had culminated in his assassination by a mob.

Smith was succeeded by Brigham Young as president of the Quorum of Apostles. When the Mormon people, shattered by the loss of their first prophet, were expelled from Illinois, they fled beyond the then boundaries of the United States (Utah was then Mexican territory).

Such was the beginning of a long series of events, all of which worked, as by predestination, to harden the Mormon Church into an irresponsible absolutism, and to mold the Mormon Church membership into passive obedience. The march across the plains was a military maneuver, and demanded military discipline as a matter of course. The settlement of such a clan in the Salt Lake Valley could be carried through only by the despotic guidance of a strong and able man. Such a man was present in the person of Brigham Young, a man fitted by nature and faith for the work of a generally benevolent despotism.

Young was a prodigious compound of visionary and practical genius. He had been one of the favorite disciples of Joseph Smith and one of his most ardent devotees. Thus he was peculiarly qualified upon his accession to the presidency both to lead and to govern. The people trusted him as the mouthpiece of God and he used their trust to accomplish his practical work.

After a weary march which almost entirely exhausted their resources, the exiled Mormons entered the Salt Lake valley in July, 1847. They could

go no farther. Here the practical genius and the spiritual nature of Brigham Young intermingled in a message to his people which was accepted as the decree of the Almighty. He thrust his cane into the loose desert soil of the valley and said: "Here is the spot shown to me in a vision where the angel from the mountain top threw his flaming dart, and here we will build our temple to the Most High God."

While they were reverently building their houses of faith, Brigham Young was also directing their work for the construction of a mature and sufficient civilization over which he ruled with the absolutism of a king.

Out of these almost desperate conditions—a weakened and unequipped people, struggling with new and savage conditions of nature—slowly, surely there came first a satisfaction of physical wants and then the comforts and luxuries which were the common lot of all, because of a divinely ordained system of distribution.

Over all the results of the general industry and thrift was the law of tithes and consecration which gave to the leader supreme authority over the entire surplus production. Thus he was enabled, at an early hour, to establish industries and schools, conservatories of art and laboratories of science. And thus, before he died, the Mormon community had achieved the most nearly perfect communistic status known to modern times. But for polygamy, of which Brigham Young was the chief exponent in that era with his score of wives, the world might have been willing to allow the communism to proceed, and to fall of its own weight, or to be an example which all mankind—in its success—would have been willing to imitate.

Even while the expatriate remnants were fleeing from civilization to the desert, missionaries of the faith were working in nearly all the countries of Europe and gathering converts to the faith.

The constant influx of immigrants made the mastership of these people as easy as it was essential.

After the Treaty of Guadaloupe Hidalgo, as a result of the Mexican War, that region became part of the United States and Utah was made a territory.

Brigham Young was made the first territorial governor, and superintendent of Indian affairs. This appointment was accepted as a concession from the Federal Government, not at all as a favor conferred; but it served to concentrate authority, and to build up the habit of passive obedience to the head of the Church.

And for that matter, a theocracy must be absolute or illogical; and a new religion is seldom afflicted with illogic. He who believes that God speaks through the voice of a given prophet must of necessity submit to the authority of that voice.

It is told that a prince of Yemen sent to Mohammed, offering to join the new faith, but asking what of his kingly power would be left him in the new order of things. Mohammed's answer was: "Not one green date." The answer of Joseph Smith and Brigham Young would have been quite as

emphatic. Power cannot be shared with the Almighty. When absolute wisdom, absolute force and absolute justice take part in the direction of human affairs, the only possible duty of man is to hearken and obey.

Under Brigham Young, the despotism was active and well-nigh all-embracing. His finger was on every detail of the administration of Utah; and every detail was bent and changed to suit his royal will. His government was as honest and as capable as was consistent with the one central object of maintaining the despotic authority of the Church.

From the day that Utah became a territory to the day of Young's death in 1877, every territorial delegate in Congress was personally selected by Young. When one did not give satisfaction, he was unceremoniously set aside, and a new one dispatched in his stead.

Captain W. H. Hooper was a delegate during the Civil War and the reconstruction period. Though a Mormon, Hooper was a monogamist. In 1872, Young determined on a change; and for ten years thereafter, George Q. Cannon, next to Brigham the most influential figure in the Church world, sat as delegate in Congress.

Young named his candidates in the Tabernacle, and in the Tabernacle he received their reports. Nominations were made and reports were given by and to the kingly authority, as if no such thing as civil government or citizenship existed in Utah apart from the priestly kingdom. There was no more thought among the Mormons of opposing Hooper or Cannon then than there is of opposing Smoot now. The rulership was more frankly and honestly exercised; that is all.

John Taylor succeeded Young in the presidency of the church, and at Taylor's death Wilford Woodruff succeeded him. During these two administrations, the outward power of the Mormon Church receded somewhat, partly owing to the pressure of the Federal Government, and partly owing to the comparatively unambitious character of the two men.

Lorenzo Snow succeeded Woodruff, and began at once to restore the older regime. The despotic authority of the priest-king was once more asserted and maintained, not without conflicts, but in the main successfully. The pressure of the Federal power was gone. Utah was a state, equal in all respects to her sister states; and the entire state power was in the hands of the Mormon leaders. When Joseph F. Smith, nephew of the original Joseph Smith, and son of that Hyrum Smith who was assassinated with Joseph Smith at Nauvoo, came to the priestly throne in 1901, he brought an overtopping ambition to a place prepared for its exercise and extension.

With this sketch of events in mind, it is now possible to go back, and show in detail the present and recent political activities of the Mormon Church.

(To be continued).

The National Reform Movement

THE CAMPAIGN AGAINST MORMONISM

"THE UNION OF CHURCH AND STATE IN THOSE STATES UNDER THE DOMINATION OF MORMON LEADERS IS MOST ABHORRENT TO OUR FREE INSTITUTIONS." From Report of United States Senate Committee on Privileges and Elections. Report 4253, Part 1, 59th Congress.

CRUSADE NOTES

A new Mormon tabernacle has just been dedicated at Rigby, Idaho, costing approximately $50,000.

A new Mormon temple is in process of erection in Cordston, Canada. The traitorous Mormon system is not only constantly extending but also fortifying itself—in countries other than our own.

Not the 4th but the 24th of July is the great patriotic day in Mormondom. It is meant to celebrate the emancipation of the Mormon kingdom from virtual U. S. control, rather than that of the U. S. from British control.

Mormon church authorities are establishing a theological seminary in connection with their high school at Lehi, Idaho. They expect to have it in operation by the middle of this month, October. Thus the virus of Mormonism spreads.

The official organ of the Mormon church in a recent issue announces that "a party of Swedish emigrants are scheduled soon to leave Stockholm for Idaho and Salt Lake"—for the practice of polygamy we presume.

Our readers are warned against the pro-Mormon publication entitled "The Real Mormonism" by a pretended non-Mormon. The Mormon church has many procured publications these days in their extraordinary efforts to withstand the effects of our Crusade.

L. A. Romesy of Salt Lake City is recently home from Hawaii where he has been painting the interior of a part of the Mormon temple. Even the poor Hawaiians are not to be spared the teachings of the treacherous Mormon system.

All advocates of credit by school boards of Bible study in church schools have the comfort—if comfort they call it—of knowing that this plan is heartily supported by Mormon church officials. It of course affords them an additional opportunity to urge attendance upon their church schools by Gentile as well as Mormon youth.

Peter Anderson, just returned to this country from the Mormon mission in Sweden, reports Mormon missionaries in that country as all faring well and in no danger as long as they renew their passports every six months. From this it would seem that the Swedish government harbors spies of systems other than that of Prussian militarism.

"In Bethlehem, Ind., Joseph Foster, only 12 years of age, is doing missionary work. He is distributing 'Truth' among his neighbors and is an ardent defender of the truths of Mormonism." Thus runs an item of news in an August issue of the Deseret News—another evidence that the Mormons drill their youth for service at a very early age.

It would seem that the civil officers in the neighborhood of Columbus, Ind., are not very friendly to Mormon emissaries. According to recent press reports two elders laboring in that vicinity spent a night or two in jail not long since. The authorities jailed them because they, upon questioning them, regarded them as "slackers," having failed to register.

Our readers in Chicago and vicinity will do well to keep an eye specially on the activities of Mormon leaders in their community. A recent issue of the Deseret News contains the following item of news among others of its kind: "Elder Frank Yurka, president of the Chicago conference, returned yesterday from his tour through Southern conferences of the mission. He held 29 meetings in the 21 days he was absent."

Strange to say the Idaho Mormons this year abandoned their usual 24th of July celebration—their annual patriotic demonstration in behalf of their own un-American kingdom. It would seem that the extraordinary demands on the farmers were such that those in charge of the proposed celebration feared a fiasco as far as attendance was concerned and therefore called it off. It is to be fondly hoped for Idaho's and the country's sake these farmers will keep busy many summers yet to come.

"Prof. George Zundel of the Brigham Young College faculty has recently entered the employment of the United States doing research work in plant pathology," says a recent dispatch from Logan, Utah. This adds one more to the list of Mormon emissaries in governmental life where their un-American influence is greatly multiplied by virtue of their official position. When will American patriots awake to the growing power of Mormonism in governmental circles?

Brigham H. Roberts, the notorious polygamist who was not long since refused a seat in the House of Representatives at Washington, D. C., because of his brazen criminal practice which so far as we know he has never ceased or even made any pretense of ceasing, has been appointed chaplain of Utah troops. One cannot but wonder how the Gentile fathers and mothers of Utah will rest, with the consciousness of this lecherous lawbreaker ministering to their sons in acts of religious worship.

It would seem that the high dignitaries of Mormonism have of late been looking after the interests of their kingdom in California. A recent issue of the official organ of their system tells of addresses made at Santa Monica on the Lord's day by President Smith and Bishop Nibley. Respectable citizens of California should protest against the presence in their midst of such a self-confessed criminal as Joseph Smith who lives with at least four wives whom he openly acknowledges as such.

Note the Mormon activities in New Zealand as reported by Elder Morrison just returned to this country: "All the New Zealand conferences are in a thriving condition, although more missionaries are needed. At present there are in the neighborhood of 63 elders, covering 71 new fields. The Maori school has 150 acres planted to oats, 20 acres to barley, 26 to alfalfa, 5 to vegetables, 25 acres in pasturage and 25 in use for a school campus." How is that for a single mission school? Gentiles need to realize the efficiency of Mormon missionary enterprise.

President Nephi L. Morris of the Salt Lake Stake of Zion, so-called, delivered an address recently to the boys in Salt Lake who had enlisted for military duty and, at the close of his address, presented each with a Morocco bound bible. One cannot but wonder if there were not some Gentiles among the enlisted boys and if they received a copy of the Bible issued by the Oxford University Press with 118 pages of Mormon heretical teaching between the Old and New Testaments. We would suggest to our Gentile folk in

Mormondom that "eternal vigilance is the price to be paid for liberty."

Bids have recently been let for a new Latter Day Saints chapel to be built in Brooklyn, N. Y. The same bulletin that announces the above states that Utah Pioneer day—the Mormon Fourth of July—was duly observed by the missionaries of Brooklyn and New Haven. Christian patriots in Brooklyn and vicinity still have reason for being on the alert against the enemies of church and state in their midst.

An editorial in a recent issue of the Deseret News asserts that the people of Salt Lake City spend more money for amusement than for food, and follows with this significant question: "When all the people of a large city, averaging rich, poor and middle classes, spend more money for amusement than for food, can wholesome conditions, moral, physical and financial, be maintained in that community?" That is some indictment for a Mormon official organ to bring against the capital city of the Mormon kingdom. We wonder if the editor thoughtlessly told the truth for once.

Dr. J. A. Widstoe, the Mormon president of the Utah State University, who succeeded the recent non-Mormon president because the latter could not manipulate the State institution to the liking of the Mormon hierarchs, was an attendant at the 1917 National Education Association convention in Portland in June and was elected third vice president of the Association. That looks very much as though the teachers of the United States are "not on their job." It is bad enough for Utah to have oath-bound Mormon priests acting in an official capacity in her educational work but infinitely worse for the nation at large to have them dictate her educational policies.

A writer in the Millenial Star, an English Mormon journal, challenges the author of "Lure of the Mormon" to point him to one honest seeker after the truth, who was an anti-Mormon twenty years ago, and has dwelt among the Latter Day Saints all the time since then and still retains his anti-Mormon animosity. If the author of "Lure of the Mormon" is in need of any assistance to meet this challenge, we herewith tender our services, **gratis.** They are so numerous—among **thinking** people—that we do not have space to enumerate them. Suppose the Millennial Star writer consult, for one, Mrs. Lulu Loveland Shepard, Salt Lake City, Utah.

The Deseret News laments the departure of J. W. Summerhays from Salt Lake for Washington, D. C., but comforts itself as follows: "He has such a good voice that he will surely have an opportunity to appear before the Washington public, probably in one of the local churches, for he is at home in church music." Since it is a specialty of Mormon leaders to gain an entrance for themselves and their doctrines among evangelical Christians by gaining admission for their emissaries into the choirs of evangelical churches, we sound a special note of warning to the officials of such churches in our national capital. Remember the name, J. W. Summerhays.

Elder Morrison, who has just returned from the New Zealand mission of the Mormon church, cites as proof of the friendliness of government officials there to the Mormon missionaries that they had "permitted 800 school desks for the Maori school established by the church on the islands to pass into the country without duty with the idea of helping along the educational institution." We dare say that the actions of these officials would have been vastly different had they but understood the traitorous nature of Mormonism. They are nursing a viper in their bosom that will one day sting them with its deadly bite.

This year's catalogue of the Brigham Young University announces the appointment of a special committee whose business it will be to see that

"special training is given the students for leadership in priesthood quorum work, block-teaching, dancing and ball-room supervision, scout craft, beehive activities and work of the various auxiliary organizations"—from which training valuable help is predicted in the work of the various wards and stakes of Zion. No doubt the dance and ball-room specialization will contribute greatly to the carnality of the students in the interests of which polygamy, the corner-stone of Mormon theology, was laid and is being constantly preserved.

The Deseret-News, official organ of the Mormon kingdom, says: "All missionaries leaving the country now are going well supplied as to credentials. It is impossible, however, to obtain passports to British possessions, where the Church has formerly sent missionaries. At present, according to Church officials, missionaries are practically being sent only to the Hawaian Islands, aside from their missions in this country, their admittance even to Tahiti, a French possession, being somewhat doubtful." Christian patriots in foreign countries, especially those in Great Britain and France, may well thank God and take courage. The above is at least one thing for which they may be grateful on account of the war.

In the San Francisco notes of the July 26th issue of the Deseret News, official organ of the Mormon kingdom, appear these two significant items:

> Several "Mormon" boys are doing their "bit" for their religion in the camps not only by clean living, but by conversations and by distribution of church literature.
>
> President Irvine of the San Francisco conference is enthusiastic over the prospects of successful missionary work among the enlisted men.

Here is food for thought, especially for all Christian patriots, and even more particularly for Gentile fathers and mothers whose sons are enlisted. All enlisted boys should be warned and thus put on their guard against the wiles of Mormon missionaries—the emissaries of the polygamous, traitorous and therefore criminal Mormon kingdom.

The Mormon hierarchs it would seem always have some procurer ready to attempt to offset the effects of telling blows delivered their system by any of our speakers—somebody if possible from the particular community in which the addresses have been delivered. This time it is one "Frank Cory" by name of Provo, Utah, but formerly of Watertown, N. Y., where Mrs. Lulu Loveland Shepard spoke so effectively in June last. Having lived of late among the Mormons he writes to the paper in his former home town denying the charges made by Mrs. Shepard. To any intelligent person it will be enough to know of the veracity or reliability of this man Cory when it is said among other things by him in reply to Mrs. Shepard, that the Mormon church had no hand in the Mountain Meadows Massacre. Any man who can make that statement discredits all else he may say.

In answer to an inquiry from those in charge of the Hoover Food Conservation movement, for information concerning the organization of the Mormon church, President Joseph F. Smith, according to the Deseret-News, sent word that "through the various ward organizations, without the aid of bureaus, new committees, etc., word could immediately be sent to all the members of the church organization along any desired line." Will our readers please note this testimony from the head of the Mormon system to the thoroughness of the system's organization. This testimony or information was given by President Smith in answer to an inquiry as to the church's ability to reach its members in the interests of food conservation. But it requires no special alertness to perceive that such a thoroughly organized system if misdirected—as Mormonism usually is—is just as powerful an engine for evil, as it is for good when used aright.

The attitude of the official Mormon press in Utah on the prohibition question for the past year or thereabouts reminds one of the newspaper fraternity who keep their ear close to the people and when in a great contest for righteousness it becomes plainly manifest the right is to prevail, notwithstanding their lukewarmness and former opposition even, suddenly become converted and arrogate to themselves the claim for victory won or about to be won. We once heard an ardent reformer say of such, "they make me tired." And we confess to such a feeling toward the Mormon press and leaders in the way they are now lauding the virtues of prohibition and condemning those who oppose it. Anyone at all conversant with political power in Utah and its manipulation by the Mormon hierarchs knows full well that there has never been a year since Utah was admitted to statehood that she could not have had state-wide prohibition, had these hierarchs but used their influence for it, or ceased their connivance with the liquor interests. And now that national public sentiment has forced it upon them, it really wearies one to read their pretentious claims to piety in effecting the great reform in the nature of state-wide prohibition.

Are Mormon missionaries among those exempted by the government in its ruling to the effect that regularly ordained clergymen are not subject to draft? That appears to be a mooted question in Mormondom. The answer of course depends upon the interpretation of the terms used in the government regulations. Simon Bamberger, governor of Utah, has addressed the following communication on the subject to the local draft board in each district of the State: "You are advised that missionaries of a recognized church, religious sect or religious organization, who are ordained, set apart or designated under and in accordance with the ceremonial, ritual or discipline of such church, religious sect or religious organization to preach and teach the principles of such religion and administer the ordinances of public worship as embodied in the creed or principles of such church, sect, or organization, are to be regarded as ministers of religion as understood by subdivision (b) section 18, pages 24 and 25, provided that such missionaries were actually engaged in missionary work on May 18, 1917 and are so engaged at the present time. Should a discharge be granted under such representation, it should be effective for the period during which such person is actually so engaged."

From the above it would seem that the Governor favors the exemption of Mormon missionaries who, in our judgment, do not at all come within the class designed by the government to be exempted. Instead of desiring exemption, how much more patriotic it would be on the part of Mormon leaders to do as did the Board of Education of the Presbyterian church in a recent action asking ministerial candidates to waive exemption for military service, believing "it is neither wise nor patriotic * * * to take advantage of the exemption provisions." But, excuse us! For the moment, we forgot that patriotism is not among the things that appeal to Mormon hierarchs.

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A TIME FOR WATCHFULNESS

(The following, even more significant than words can tell, indicates the deep-seated and determined present-day purpose of Mormon officials to extend the teaching and practice of polygamy to the world's acceptance. It is from the pen of a non-Mormon in Salt Lake City who knows full well concerning that of which he writes. It is indeed an ex-cathedra utterance.—Editor.)

This is a time for watchfulness.

A good way to get impressions concerning the polygamy situation is to talk casually with the ground-in-the-bone old fellows who believe sincerely that "the Lord moves in a mysterious way."

In talks with some of these they have invariably, and soon after opening the conversation, gone into reference to

prophecy—particularly the outgivings of Joseph Smith—respecting the "signs of the times," "war and rumors of war," the working out of the "purposes of the Lord" and all of the other old stuff with which we are so familiar.

Quite as invariably they wind up with wondering whether the present situation will develop into a return to practice of principles—not specific, you know,—temporarily set aside because at some former time the world was not prepared for them. The guardedness and apparently speculative attitude exhibited indicate two things: That they still have faith that the revelations and prophecies of Joseph Smith will be justified and fulfilled; and that on the fringe of the inner circle the thing has been discussed in a mood of watching and waiting for opportunity to set in motion the necessary human agencies to "bring to pass the word and purposes of the Lord."

If there is any possible chance, as a result of conditions arising from the war, to bring home the economic utility of polygamy as a means of "replenishing the earth," after the destruction of much of the male population, the opportunity will by no means be overlooked.

In that event the Mormon church will be first to grasp the opportunity. No other cult shall take away credit for having offered solution of the problem—that is to be retained as a heritage to the church as having received a revelation which sanctified polygamy and which was once promulgated under extreme difficulty because the world was unprepared for it, but to which humanity has been forced in the working out of the Lord's purposes.

"The word of the Lord shall go forth from Zion."

Meantime the propaganda by the women folk—to put whom on the firing line is no new trick of the hierarchs—has come to a lull. Strong food or powerful medicine must be administered in small doses and not at too frequent intervals.

STARTLING ARTICLES ADVOCATING POLYGAMY

The most dramatic movement of the present period of Mormonism is its effort to resuscitate polygamy—rather to extend its teaching and practice in a way that will prove acceptable to the world in this hour of world cataclysm. To this end a series of syndicate articles from the pen of Susan Young Gates, daughter of Brigham Young, and the most notorious of women advocates of polygamy, have been appearing in the large metropolitan dailies of late. These articles give idealized narratives of polygamous practices. That our readers, whose eyes may not have fallen upon any of those insidious attacks on the home may know exactly what they are being called upon to resist, we quote in full the articles as they appeared in recent issues of a metropolitan paper. —Editor.

FOREWORD BY MRS. GATES

"The possibility of a return to polygamy—the ancient form of marriage—after the war, to replenish the world's manhood and to insure unmarried women against celibacy, is particularly interesting to descendants of the pioneer Mormons.

"Never at any time did more than 3 per cent of the male members of the church enter into plural marriage, for various reasons. However, enough did assume that burden to make profitable proof of its value, limitations and wonderful possibilities.

"Since the manifesto issued forbidding plural marriages in 1890, the Mormons, with few exceptions, have honestly observed it, so that it is difficult today to find men and women who can speak of this matter except as observers.

"As such an observer—being the only wife of my husband—I still know some facts.

"Born into a family of nineteen wives, ten of whom become mothers of fifty-six children, I have had excellent opportunity to obtain first hand information as to the results of plural marriage, at least in so far as developed in the daily intercourse of so large a family.

"It is an interesting fact that the great majority of children so born have nothing but honor and affection for one another and a deep reverence for the polygamous principle, sacred to the Latter-day Saint, although now buried out of sight during life upon this earth."

DECLARES POLYGAMY ROMANTIC

Mrs. Gates Defends Practice Novelty Keeps Love Alive

By Mrs. Susa Young Gates
Daughter of Brigham Young, Mormon Leader

Although it is impossible to foretell changes in social relations after the war, or even during its pendency, it is probable that marriage will lose rather than gain in its hold upon American men and women.

With the unparalleled interchange of customs, viewpoints and ideals, there is bound to ensue, in my opinion, a certain disintegration of fixed moral and religious standards.

It is more likely that barriers will be swept away completely than that new yokes will be borne by already restless shoulders.

But whatever the changes, human elements will remain.

The possibility of a return to the ancient form of marriage—polygamy—after the war is being widely discussed. But I believe no man or woman can successfully enter into plural marriage for economic reasons only.

The naturally self-centered man, no less than the naturally jealous woman, cannot live happily or even peacefully in this form of union unless divinely convinced of its sanctity.

Governments must retain their conservatism, no matter what expediency may dictate; and the practice of monogamy (single marriage,) will never pass away, in my judgment.

There are good men quite unfitted, even if religiously convinced, for the practice of polygamy.

Great men have ever been great polygamists—legally or illegally. And inferior men will always shrink from doubling domestic burdens.

No matter if all the world's governments should wink at plural marriages, as Germany did after her last war, or openly espouse it as China, India and Turkey have always done, both forms of marriage, legally or illegally, will continue to exist side by side as they always have and do today.

Human nature will emerge from this cataclysm as human nature.

POLYGAMY FOE TO SOCIAL VICE

Mrs. Gates Points Moral Side Declares Progeny Stronger

Divine and Legal Sanction Held Essential, However, to Practice

Tells Advantages of Plural Unions and One-wife Plan

The advantages of monogamy (one-man-one-woman marriage) are all that conservation and human limitations can devise. If development along the lines of least resistance is desirable, then monogamy is advantageous.

And I say better have chaste monogamy with its constant and sometimes painful sacrifices than illegal polygamy.

The advantages of polygamy (plural marriage) where contracted under divine patronage are physical, mental and moral. The faculties are quickened, the passions ennobled and selfishness conquered in both man and woman.

Time, vital force and creative powers are all fully utilized. The

home remains the fulcrum of society only while the higher virtues are daily cultivated without the necessity of sin and sickness to develop man's patience and woman's charity.

A tremendous moral effect of polygamous marriages, if entered into through religious motives and with divine sanction, would be the instant solution of the social evil and the elimination of the double standard of virtue.

One woman may forgive a man his trespasses, but imagine his humiliation if he attempted to bring another woman to his domestic altar to sit in more or less silent judgment on his weak moral fiber.

Women love strong men. And no man is strong who has broken the seventh commandment.

Mature women are attracted by unsophisticated boys, while innocent girls are intrigued by men with a ripe knowledge of life. Fancy then the attraction of a clean-minded, honorable married man for the pure ingenue.

Our modern life and literature teem with this familiar triangle. All this forbidden romance is to be had legitimately in right polygamy.

If a man in the possible future asks several women to become his wives, he will have to face life with every financial problem multiplied by the number of his present and future dependents, unless the government is willing to assume part of the burden.

In the arena of business he would plunge with increasingly fierce competition. But his added humanity would make for a keener sense of justice values, and he would be a nobler antagonist because of his deeper conception of human problems.

The children of righteous polygamous unions appear to be decidedly above the average and are often physically superior to their parents.

Great stress is laid on the sluggish quality of civilization where polygamy has existed in pagan Asia. But no stream rises higher than its source. And polygamy of itself will solve the social problems no more and no quicker than war will solve international problems.

The polygamous offspring of old time Mormon families still offer excellent proof to unprejudiced philosophers of the possible social value of that form of marriage.

In polygamy, too, as I have observed it, mothers have far more intimate control of children than in monogamous life.

SAYS POLYGAMY PRIVILEGE OF GODS, SCORN OF CLODS

Mrs. Susa Young Gates Ends Contributions with Statement, Plural Marriage Must Be Religious

In right polygamy, as I have observed it in my father's and his friends' homes, both men and women have a keener sense of life's values, a quicker sense of humor and poise and a livelier perception of their own potentialities.

Responsibility develops men and women.

The woman who is stimulated by her husband's ideals of her as a noble, generous partner will forego many spiteful and selfish words and deeds, just to be worthy of those ideals. Naturally, she becomes the sensible, well balanced being her husband believes her to be.

Once a few victories over self have heartened her, she turns naturally to some public philanthropy to occupy her spare hours—rarely to silly, cheap vanities and distractions.

Released from the constant demands of the monogamous husbands, she finds time to develop her executive faculties in public channels. This accounts somewhat for the splendid organizations of the women among my own people.

Mormon women have learned the vital lesson that the mother must not altogether absorb the wife; and the more necessary lesson of today—that the home, not the public arena, is the hub of her universe—would come naturally to the polygamous woman.

But better the constant and sometimes painful monogamous sacrifice

and domestic adjustment than the cyclonic insecurity of unblessed polygamy.

The rapid repopulation of the earth will certainly take place, whether governments dignify the process by making it legal or not.

David Harum's estimate of mankind is elementally eternal:

"All men are human, only some are more so!"

I think the women of today and tomorrow will object to polygamy when based only on economic grounds. I must repeat, that only as a religious sacrament can plural marriage prevail successfully.

No amount of sympathy for the unfortunate, unblessed women of celibacy will counteract the jealous selfishness of the normal married woman. And these sentiments are deeply imbedded for the purposes of perpetuating life. Yet only under the spur of revelation and the dominance of reason do the emotions flower and fruit into divinity.

Polygamy is the privilege of the gods; the scorn of the clod. The scourge of the selfish, and the crime of the reckless!

May it never return to the people of the earth until they have beaten their spears into pruning hooks and their brows are moist with the consecrated oil of God's ordained sanctuary.

* * *

CRUSADER NOTES

Mrs. Frances J. Diefenderfer,
President-at-Large of the
Anti-Polygamy Crusaders

The most important work of the Summer was the Institute at Winona Lake covering the period of July 22nd to 29th. We missed many of the regular summer visitors whom we have met for many years and who are counted as residents during the hot season. But the depression of war no doubt changed the spirit of those who usually seek such places of entertainment during vacation periods. Interested audiences listened and question hours were made both practical and helpful by many inquirers concerning Mormon creed and conduct. All meetings were held in the Auditorium by request of the management. We were the recipients of many gracious favors extended by Dr. and Mrs. Gordon and others of the Winona Church. We had the opportunity of addressing a company of "Elect women" on Saturday, the 28th and the Sunday following we were asked to speak in the beautiful new Baptist church in Warsaw. We were invited to return at an early day and present the work of our Crusade more fully.

During the summer I have presented our cause before Bible schools and Y. W. C. A. classes but in every locality I have found the Mormon missionary had sown his insidious teaching and secured some followers. In speaking before the united Bible classes of the Erie Y. W. C. A., we soon discovered Mormon women in the audience. They were "piqued" by what they heard and left during the lecture.

We regret very deeply the fact that evangelical denominations in the Rocky Mountain district do not stand out boldly against the Mormon system as in former years. God does not wink at blasphemy, false teaching, proselytism and sacrilege today any more than in the days of old when in open denunciation he called those who led Pharisaism "a generation of vipers."

Our fall campaign will soon open with meetings in the middle West and later in the East. Plans for our annual meeting are well in hand. We shall present an entire new role of speakers at that meeting.

* * *

The October issue of the Home Mission Monthly of the Woman's Board of Home Missions of the Presbyterian Church is entitled a "Mormon Number" and consists chiefly of articles by those who have had to do in various ways with Mormonism and the Mormon people. The leading article is by the General Superintendent of our Association, Dr. James S. Martin.

TWO IMPORTANT ITEMS

WORLD'S CHRISTIAN CITIZENSHIP CONFERENCE

Preparations for the Third World's Christian Citizenship Conference are in progress daily. The various themes to be discussed have practically all been chosen and more than half the speakers already secured.

The world commissions, twelve in number, have been decided upon, a chairman for each selected, and also numerous other members representing many countries. The work of selecting speakers from this and other countries to discuss the subjects on which the commissions are to make their reports is soon to be begun. Of these speakers there will be at least twenty-four—two for each—and in some cases three; while on the general program there will be not fewer than twenty-four speakers. This will make a total, including the chairmen of commissions each of whom will of course speak, of sixty speakers—among them many of the most distinguished speakers in the world. When these assemble for a week to discuss the living, burning issues of the day, it will certainly be a worth while gathering.

Here are some of the themes and a few of the speakers:

National Christianity, Henry Collin Minton, LL.D.
Christianity and Socialism, Hon. Henry W. Temple.
Christianity and Public Education, Hon. P. P. Claxton.
National Prohibition, Senator William S. Kenyon.
The World Conscience, Arthur J. Brown, D.D.
The Social Evil, Attorney John L. McNab.
The Peril of Mormonism, Hon. Frank J. Cannon.

Want of space forbids naming others at this time. They will appear in succeeding issues.

Among the chairmen of World Commissions are the following:

Capital and Labor, Dr. Charles L. Stelzle.
Intemperance, Dr. C. E. Dinwiddie.
Social Purity, Arthur B. Steadwell.
The Family, R. C. Wylie, LL.D.
Mixed Races, Dr. John Royal Harris.
The Lord's Day, Dr. W. M. Rochester.

ANNUAL MEETING AND CONVENTION

The charter of the National Reform Association fixes its annual meeting for Pittsburgh the first Tuesday of each December. For a number of years past it has been the custom of the Executive Committee to hold a convention and banquet in connection with this meeting. Arrangements are now being perfected for the 1917 gathering which opens the afternoon of December second and closes with a banquet the evening of the fourth.

As hitherto, the opening session the Lord's Day afternoon is to be on the general subject of Christian citizenship, the particular theme being "The Supremacy of the Moral Interests of the State." Our present expectation is to have for the speaker in the Convention city that afternoon the Hon. Charles W. Fairbanks, former United States Vice President. There will also be hundreds if not indeed thousands of ministers in all sections of the country who will the same day deliver from their pulpits a message on this theme, thus making the opening session truly national.

The Monday afternoon session is to be devoted, as in former years, to the discussion of various phases of Mormonism, but for the most part by those whose voices have never been heard in Pittsburgh, especially Ex-Mormon High-Priest A. C. Latimer of Springfield, Mo., who in 1911 took the "Endowment Oath" in the Mormon Temple at Salt Lake; and Mrs. Marion Williams of Minneapolis, Minn., who for twelve years lived as a polygamous

Mormon wife. Each will speak from experience of Mormon crimes and treason.

The remaining sessions proper of the convention—Monday night and Tuesday forenoon and afternoon—will deal with intemperance, vice, education, the Lord's Day, Peace, Christ in National Life, the World's Conference, etc.—all in their relation to the present world war. Among the speakers already secured are Drs. Albert T. Moore, Toronto, Canada; David G. Wylie, New York; Judge A. W. Barkley of Kentucky; James S. McGaw of Los Angeles; Col. M. S. Maus of Washington, D. C.; and Drs. Larimore C. Denise and James S. Martin of Pittsburgh.

Instead of at the noon hour of the last day of the convention, as in former years, the entire evening of the closing day will be devoted to the banquet in one of the large dining halls in Pittsburgh. Numerous after dinner speeches will be delivered and a general social time enjoyed. Tickets for this can be ordered at any time by addressing the National Reform Association. First come, first served.

The annual meeting will be held simultaneously with the convention, the forenoon of Tuesday, December 4.

TIDINGS FROM THE FIELD

LETTER FROM GENERAL SUPERINTENDENT

Dr. James S. Martin

This is written in Washington, D. C., the evening of September 26. Ten days ago we left the Pittsburgh office for this city where we spent three days, specially in an effort to secure speakers for the Third World's Christian Citizenship Conference; and we are happy to say that all approached here were secured—Hon. P. P. Claxton, United States Commissioner of Public Education; Hon. Henry W. Temple, Representative in Congress from Pennsylvania; Senator William S. Kenyon of Iowa. A number of personal interviews with others in public life were also had and much valuable information obtained for future work. Drs. Dinwiddie and Campbell, our national vice presidents in Washington, were visited and their promised co-operation in our work, especially within the Capital city, secured. Indeed, Dr. Dinwiddie's co-operation enabled us while there to secure a prospective speaker for our annual convention in Pittsburgh in December—Judge Alben W. Barkley of Kentucky.

Last Lord's Day was spent in Philadelphia, also the day following. On the first of these days we had the privilege of speaking in the First and Third Reformed Presbyterian pulpits and on the second we visited not a few of the Philadelphia friends of our cause.

That evening found us in New York City where we spent two very busy days during which we met and interviewed Drs. Charles E. Jefferson, Arthur J. Brown, Frederick B. Lynch, Charles E. Stelzle, Sidney L. Gulick, H. G. Mendenhall, David G. Wylie, Walter P. Laidlaw, Attorney James M. Beck, Hon. Charles Evans Hughes, Mrs. Ella A. Boole, Editor Nolan R. Best and the Secretaries of Lyman Abbott, John R. Mott and John D. Rockefeller, Jr. All these were sought in the interests of the World's Conference and not a few of them asked to take a place on the program. Nor was there a single declinature. Some accepted outright. The acceptance of others was conditioned on their being in this country at the date of the Conference. Others still took the matter under advisement. And a few, those whose Secretaries only we saw, were at the time out of the city. However, through these secretaries, arrangements were made to present the claims of the Conference to those whom they serve. All in all, we considered our

selves fortunate in being able to meet so many and secure such favorable responses.

Hearing Before Committee

Arriving again in Washington this morning, we immediately proceeded to the House Office building and inquired for S. Hubert Dent, Jr., Representative from Alabama, the chairman of the House Military Affairs Committee to which had been referred by the House on September 13th Senate Concurrent Resolution 12, introduced in the Senate by Senator Henry L. Myers of Hamilton, Montana, and by that body unanimously passed September 11. Following is an exact copy of the resolution:

> Whereas the people and the Government of the United States are now engaged in the greatest war of history, which, in its determination is fraught with great results for good or evil, not only to the people of this country, but to the people of the whole world, and which is the greatest undertaking upon which this country has ever embarked; and
> Whereas this country is about to engage in preparing for war and will soon be sending abroad to the theater of war great numbers of our young men, there to take part in the sanguinary conflict and offer their lives in defense of their country's right; and
> Whereas it is in accordance with the customs and traditions of this country as a Christian Nation and has heretofore been the practice of this country upon engaging in war to set aside a day, by official proclamation, for prayer for the aid of the Almighty: Therefore be it
> **Resolved by the Senate (the House of Representatives concurring), That the President of the United States be, and he is, requested by Congress to issue a proclamation, designating a day of prayer and calling upon the people of this country on such day to assemble in their various places of worship, and there offer prayer to Almighty God for the success of our armies and victory for our cause in this great conflict.**

We found Representative Dent and other members of his Committee about to assemble, and quite ready to grant a hearing in behalf of the resolution immediately upon assembling. We also found that the committee had not yet had the resolution before them for consideration and, seemingly, that quite a few of those present were utterly unaware that any such resolution had even been before the Senate, much less favorably acted upon by that body.

No sooner had we been introduced to the Committee by its chairman and made the statement that we represented the National Reform Association than queries began to come thick and fast, especially from two members of the committee. We herewith reproduce to the best of our ability the substance of what occurred and in the manner in which it occurred. As we knew none of the members of the committee save the chairman we are unable to give any names, simply the questions of the members and the answers of the writer.

Q. What is this Association trying to reform?

A. The nation.

Q. But what does it **stand** for?

A. The Christian usages, customs, laws and institutions of the land.

Q. Indeed, and you really think we have such in this country?

A. Certainly.

Q. Will you please name some of them?

A. The use of the oath, with its solemn appeal to God, in our courts of justice and in the induction of men into civil office; the employment of chaplains in our navy and army, in our reformatory, penal, charitable and benevolent institutions, and in our State and National legislative halls; the Christian laws upon our statute books against blasphemy, profanity, theft, murder, perjury, the desecration of the Lord's Day, licentiousness, etc., each and all of which practically every court in the land that has passed upon them

declares to be founded on the ten commandments or, strictly speaking, the third to the ninth inclusive; the religious inscriptions on our coins such as, "In God we trust," and likewise on our public buildings, paid for as they are out of the public treasury; the reading of the Bible in the majority of the schools of the country; the acknowledgment of God in almost all of our State constitutions; the decision of numerous civil courts that Christianity is part of the common law of the land, and the decision of the United States Supreme Court to the effect that this is a Christian nation; our annual Thanksgiving proclamations and observances, and also our Fast Day observances in times of peril from war and pestilence, and our days of humiliation and prayer in such crises in the nation's history as that in the midst of which we now find ourselves and for the observance of another of which days we are asking in the resolution before you. Is that enough?

A member of the Committee: That surely ought to be enough for the gentleman.

Q. Cannot the President issue such a proclamation without Congressional action?

A. He doubtless can, but usually on such occasions one or both branches of Congress have taken the initiative.

Q. Are you not quite mistaken in this? We are sure you are.

A. We beg your pardon, but we are quite as sure we are not. With the chairman's permission, we will read in the Committee's hearing the Senate resolution of 1863 in compliance with which Abraham Lincoln issued his famous proclamation designating April 30th of the same year as a day of national humiliation, fasting and prayer.

The chairman: Proceed.

The Writer reads:

Resolved, That devoutly recognizing the supreme authority and just government of Almighty God in all the affairs of men and of nations, and sincerely believing that no people, however great in number and resources, or however strong in the justice of their cause, can prosper without his favor, and at the same time deploring the national offences which have provoked his righteous judgment, yet encouraged in this day of trouble by the assurances of his Word, to seek him for succor according to his appointed way, through Jesus Christ, the Senate of the United States do hereby request the President of the United States, by his proclamation, to designate and set apart a day for national prayer and humiliation, requesting all the people of the land to suspend their secular pursuits, and unite in keeping the day in solemn communion with the Lord of Hosts, supplicating him to enlighten the councils and direct the policy of the rulers of the nation, and to support all our soldiers, sailors, and marines, and the whole people, in the firm discharge of duty, until the existing rebellion shall be overthrown and the blessings of peace restored to our bleeding country.

Q. Would you mean to insult the Jews, one of whom sits about this table, by asking for the passage of such a resolution? We heard a Christian minister offer prayer in the House the other day in the presence of at least twenty-five Jews, closing with the words, "all these blessings we ask in the name of Jesus Christ." We regarded that as taking an unfair advantage of our Hebrew fellow-citizens. Would you not regard it as an insult to them?

A. Were there any Christian men in the assembly?

Committeeman: Doubtless there were.

The Writer: Would the omission of any reference to Christ have been an insult to them?

Committeeman: That depends entirely upon how you look at it.

The Writer: Exactly so. The nation either is or is not Christian. If Christian, it must approach God in His appointed way, through Jesus Christ. It is not an individual matter—a matter

of pleasing or displeasing either Jew or Gentile.

Q. But who is to be the interpreter of religion for the nation? Who is to determine the number and character of the nation's religious acts, what they shall be and when?

A. The nation itself. That is precisely what we are in part asking you to do now, in recommending favorably to the House this Senate resolution.

Q. But what right has this political body to dictate to the people of the country that they shall pray?

A. It certainly has a right to determine for itself whether as a moral and therefore responsible entity it shall invoke God's guidance and help in this crisis hour.

Q. But is it not a mockery to ask people to pray who do not believe in prayer?

A. Such people are not required to pray, in the event of the passage of this resolution by the House. It asks the President to call the people to assemble in their various places of worship and pray to Almighty God. Those who have no place of worship, and never frequent such, will certainly not be much affected by such action as this resolution calls for.

Q. But suppose our nation is wrong, as we believe the Central Powers are, would it not be a fatal mistake to ask God to bless us in our course of action?

A. Those who really pray, knowing what prayer is—the offering up of our desires to God, with confession of sin and in submission to the Divine will—will make no such mistake.

Q. Well, anyway, the Kaiser has beat us to it, has he not?

A. If the Kaiser has invoked God's blessing on what we believe to be a wrong course of action, that is certainly no reason why we should not invoke the blessing of the God of nations on what we are profoundly convicted is a just and righteous course of action.

Q. Would you object to the substitution of "God-fearing" for "Christian" in paragraph three of the resolution?

A. We would suggest the substitution for the words "Christian nation," "A nation whose Supreme Court has declared it to be Christian." That is an historical fact.

Q. When was any such Supreme Court decision rendered in this country?

A. In 1892.

Q. In what case?

A. We have not the number of the case before us, but it is a matter of record for the verification of whosoever will.

Committeeman: Certainly it is. The gentleman is questioning well established facts in our national history. If this nation is not Christian, how will he account for the daily offering of prayer at the opening of the House?

Quick came the response from the skeptical questioner: "I do not attempt to account for it. I dare say you would have great difficulty in finding any legal warrant for such action."

The Writer: Would you be willing to take the platform in your district and proclaim that to your constituents? (Suffice it to say there was no answer.)

Mr. Chairman, we are quite willing to continue answering questions indefinitely, provided it is understood that the time thus consumed is not taken off that allotted us to make a statement of our own position in regard to the resolution now before you.

The Chairman: We will hear your statement.

The Writer: Our position is that the nation is a moral, responsible entity, capable of right and wrong, and amenable to God for its conduct. It needs his help at all times and especially at such an hour as the present. In order to secure this help it is the very least it can do to ask for it. And in order properly to ask for it the nation, even as an individual, must approach God reverently and penitently. It must come to him in the way he himself has appointed, through Christ, in confession of sin and in submission to his will as supreme. We therefore ask that you amend paragraph four of the

resolution by adding in their proper places—lines 4 and 6—"of humiliation before God and confession of sin" and that prayer be offered to Almighty God, "in his appointed way through Jesus Christ." This will greatly strengthen the resolution and will at the same time be in keeping with a former action of the highest law-making body in the land.

The Chairman: Will you please leave with us these suggested changes?

The Writer: Certainly; also a list of the national vice presidents and other officers of the Association, among whom are not a few distinguished statesmen who have held and some of whom are still holding high offices in the land.

Committeeman: Will you name some of these?

The Writer: Governors Capper of Kansas, Brumbaugh of Pennsylvania, former United States Vice President, Charles W. Fairbanks and—(That will do, interrupted the questioner. I do not want to be an obstructionist).

The Chairman: We will later consider the resolution. If there are no further questions, the speaker is excused, with our thanks for his presence and words.

Thus ended a full half hour's hearing which at the outset had been fixed for five minutes only. Later in the day the chairman of the committee assured us that in his judgment the opposition manifested would not prevent the favorable recommendation of the resolution in some form.

In the afternoon we sought an interview with the author of the bill in the Senate, to find that he had introduced it as the result especially of a letter received from the editor of the Christian Union Herald and because he deemed it an especially appropriate thing to do. He assured us of his approval of the changes we had suggested and expressed his earnest hope that it would be not only favorably reported by the committee but also passed by the House. He said it would be a shame if it were not. He thanked us for the interest taken and said he himself would see what he could do to secure favorable action by the House.

We also conferred with the Washington representative of the Federal Council of Churches requesting his cooperation in securing favorable action from the committee, furnishing him a copy of the resolution with the changes suggested by us.

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LETTER FROM GENERAL FIELD SECRETARY

Dr. James S. McGaw

It was our privilege to do the preliminary organization work for the First World's Christian Citizenship Conference, held in Philadelphia in 1910, and for the second, held in Portland, Oregon, in 1913. Arrangements are now being made to hold the third conference of this kind in Pittsburgh, Pennsylvania, the first week of July, 1918, and the National Executive Committee of the Association made the request that we so arrange the work in California that we would be able to establish our headquarters in Pittsburgh for a few months and give our attention to furthering the plans and organization for the great meeting.

After making provision for the adequate maintenance of the work in California so that there would be no loss of impetus by our absence, we began our journey toward the East.

A conference with friends of the cause was held in Portland, Oregon. Three days were spent in Seattle and two addresses delivered on the Sabbath, August 12. Stops were made in Canada, Minneapolis, and St. Paul.

We had the pleasure of assisting the Rev. H. G. Patterson, pastor of the Reformed Presbyterian church of Moning Sun, Iowa, in communion service and of addressing a large union meeting in the United Presbyterian church of the same town the evening of Sabbath, August 19th.

We spent a most enjoyable week within the bounds of the Sharon congregation before we left to take up our present work. We had great pleasure in

renewing friendships in the congregation and preaching for them on the morning of August 26. In the evening we delivered a lecture to a large audience in the Mediapolis Chautauqua on the subject, "America's Need in the World War."

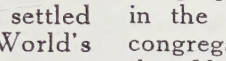
Notwithstanding much time and labor were required in getting settled in Pittsburgh, work on the World's Conference was begun almost upon arrival and plans for the big meeting are progressing rapidly.

On the morning of September 2nd we made the annual address in the interests of our cause before the College Hill congregation of the Reformed Presbyterian church of Beaver Falls, Pa., and in the evening we addressed a union meeting in the chapel of Geneva College.

Three addresses were delivered in New Castle, Pa., Sabbath, September 9. In the morning we occupied the pulpit of Rev. E. A. Crooks, pastor of the First Reformed Presbyterian church. In the afternoon we addressed a meeting held in the Y. M. C. A. of the city, and in the evening we spoke in the Second United Presbyterian church. The next morning we met with the Ministers Association of the city and after an address on the World's Conference, resolutions were voted pledging the hearty co-operation of the ministers and their congregation in promoting the interests and profit of the enterprise.

One of the prominent organizations taking a deep interest in the coming conference is the W. C. T. U. On the evening of September 11, we delivered the closing address at the Annual Convention of the Beaver County W. C. T. U. in the First Methodist Episcopal church of Beaver Falls. The next morning we presented the Conference to the convention of the Allegheny County W. C. T. U., held in the Sixth United Presbyterian church of North Side, Pittsburgh. As the Unions of Allegheny County will have a large responsibility to fulfil in making the Conference a success and as hostess to the visiting fellow members from all parts of the Union, plans were entered into at once to have every union begin work immediately.

As we write this we are leaving Princeton, Indiana, where two very encouraging meetings were held September 16. In the morning we occupied the pulpit of Rev. M. S. McMillan and in the evening we spoke to several congregations united for the service in the United Presbyterian church of which Rev. Morris Watson, D.D., is the pastor. The co-operation of these brethren was most hearty and everything possible was done to make our coming a profitable occasion.



LETTER FROM ASSISTANT SUPERINTENDENT

Dr. Larimore C. Denise

What changes a few years make in America! Kansas is no more "bleeding Kansas" but blooming Kansas. It is no more "grasshopper Nebraska" but corn-hopper Nebraska. The great American desert has become the great American granary.

God bless the Central West! And indeed he has. They were a great, brave, hospitable and God-fearing people who settled the desert and made it blossom like a rose. And their children keep up the customs and maintain the character of their fathers.

I was born and reared in Nebraska and held my first pastorate in Kansas. So the opportunity was gladly embraced this summer to visit the scenes and friends of the past.

After the Winona Institute, with its pleasant fellowship and strong program, I went to Omaha, my old home. There I started a "glad book" with a list of kindnesses shown me but soon gave it up because they were too numerous to record.

It was my privilege to speak in the new building of the First Presbyterian Church of Omaha to a large and responsive audience. The new church building is one of the best equipped I have seen and well worth its cost,

$175,000. The pastor, Dr. Edwin Hart Jenks, was, as ever, affable and kind.

Another Sabbath was spent at my former church at Clay Center, Kansas, where the congregation overwhelmed me with expressions of affection and appreciation.

Through the kindness of friends our work was presented at St. Joseph, Mo., Warsaw, Ind., Wichita, Kansas and elsewhere. Opportunity was found for many personal interviews with leaders in the religious life of the West, newspaper editors, men of means and those who are being considered as possible employees of the Association.

We are making progress in our effort to acquaint the public with our work, particularly with the Third World's Christian Citizenship Conference.

During the month of September I have been working on the publicity of the Association for the Day of Prayer for Schools, for the Third World's Christian Citizenship Conference and for the anti-Mormon and general work.

In addition to this it has been my privilege to speak on Sabbaths in behalf of the Association in the following churches, in all of which I have been most cordially received: United Presbyterian Church, Jamestown, Pa.; Bethel Presbyterian Church, Bridgeville, Pa.; Christian Church, Sebring, Ohio; Presbyterian and United Presbyterian Churches, Alliance, Ohio; Third Presbyterian Church, Steubenville, Ohio; Presbyterian Church, Salem, Ohio; Presbyterian Church, Bridgewater, Pa., and First Presbyterian Church, Follansbee, W. Va.

I have also addressed conventions and ecclesiastical gatherings, presenting the coming Conference, as follows: Presbytery of Blairsville, Mamont, Pa.; United Evangelical Conference of Pennsylvania, South Fork; Erie Conference of Methodist Church, Brookville, Pa.; Allegheny County Sabbath School Association Convention, First Presbyterian Church, Pittsburgh, Pa.; Westmoreland County Sunday School Association Convention, Greensburg, Pa.; United Brethren Conference of Western Pennsylvania, Johnstown, Pa. and Presbytery of Beaver, West Bridgewater, Pa. In each case the Association and the Third World's Christian Citizenship Conference were endorsed and the personal interest of many delegates secured.

There is a general impression among the Christian leaders of the Central West that we are wise in going on with the World's Conference at this time and the hearty approval expressed since our return to Pittsburgh, by leaders of all denominations, gives evidence that the Conference will be a great success, if by prayer and labor we will merit God's help. The National Reform Association has "Come to the Kingdom for such a time as this."

LETTER FROM KANSAS CITY

By Secretary A. C. Latimer

We will open our Fall campaign against the Mormon kingdom September 23rd in Kansas City, Kansas, where men of every vocation will assemble at the First Presbyterian Church, to hear the noted anti-Mormon orator, Vernon J. Danielsen, who will reveal the facts of the Mormon propaganda and expose the polygamous, blasphemous and treasonable practices of Mormon leaders in their secret temples. We are greatly in hopes that a goodly number of business men will attend the meeting because the Mormon church has well in her grip the business interests of Kansas City.

I find some ministers who have invested in business here and who feel they dare not raise their hand against the Mormon church. Here is one case: I went to the Rev. Dr. ——— and asked him for his co-operation in our Crusade against the Mormon kingdom, and for the use of his church for an address by our speaker. He said, "My friend, your cause is just and I hope something can be done to remove the festering sore of Mormonism, but this firm has a large tent and awning

trade with the Mormon kingdom, so you see where we are." I could mention many others who have a similar story.

I have been very busy the past two weeks. I meet many ministers who think they know Mormonism, but when they hear facts concerning the Mormon plan to overthrow this government and of their oath of disloyalty to this nation, they admit they know little or nothing about it. They certainly know nothing of their secret work which is administered in the Mormon temples. While I was placing window cards in stores announcing one of our meetings, I met the manager of one of the largest stores in Kansas City, Kansas. He looked at the card which read "Temple Secrets Exposed." He turned and said, "No, I have lived in Salt Lake City and I do not believe the Mormon church is a secret organization." Then was my opportunity to explain to the man. I told him of their secret workings and how I knew, as I had been a member of the High Priesthood; that I had been married by one of their priests at the polygamous altar in their Temple at Salt Lake City (although I have only one wife); that I had worn their priestly garments and had taken the oath of disloyalty to this nation. I said, "Now sir, if you are in doubt, walk to your street corner where the Mormons are holding a street meeting and I will prove by them that their church is a secret organization and that their men wear the priestly garments. Will you go to the corner for the evidence?"

He said, "Young man, you can have card space in both of my windows; you have told me something, and I will be at your meeting."

I was told by a Mormon that they had twenty-eight missionaries in Kansas City, Mo., and sixteen in Kansas City, Kansas, doing door-to-door work. I sincerely hope that the people of Kansas City will wake up to the menace of Mormonism before it is too late.

SMOKING YOUR LUNGS

That's the way cigarettes kill you. The whole thing is the difference between suspiration and inhalation. With a pipe or cigar a man smokes his mouth; with a cigarette, his lungs. Suspiration is drawing the smoke into the mouth; inhalation is then opening the mouth, taking a deep breath, and drawing the smoke down into the lungs. Taking anything down into your lungs like that, except pure air, if you keep it up like cigarette fiends do, is likely to get you in the long run. In addition to whatever hurt comes from tobacco smoke taken into the mouth comes this other hurt.

It is a big difference, and we cannot cope with the cigarette evil until we make people see it. Look a moment at the hurt of it: A foreign element is constantly pervading the lungs; this foreign element is tobacco, about as directly introduced into the system as if it were hypodermically injected; but besides all this there is the gas formed by combustion, drawn back from the cigarette's front end. And what is that gas? Practically the same as that which poisons a household from base-burners, frequently reported in the dailies.

In dealing with this question, make all this plain. Understanding it, we know why there is so much hue and cry against cigarettes. Military rejections are largely traceable to them. A scientist, in a recent article said they were ruining the already strong soldiers. I heard a missionary from China say only yesterday that the British-American Tobacco Company was giving out samples to the children of that land, and ruining them as terribly almost as opium did, and hurting our whole missionary program at the same time.

While conserving grain and manhood, keep your eye and the law on cigarettes. The most damning count against them is: They impair procreation, and thus kill off the race now living and that which is to be.

John Royal Harris,
Supt. Dry Federation of Penn'a.

ITEMS OF NEWS

Dr. J. Renwick Wylie, in addition to his pulpit work on Sabbaths, is booking Dr. McGaw for Sabbath and week day work as elsewhere noted.

Mr. A. C. Latimer, now in Kansas City and vicinity booking Attorney Vernon J. Danielsen, reports encouraging success. Read his letter elsewhere in this issue.

It is practically certain that someone will soon go abroad in the interests of the work of the Association. It has not yet been decided which of the workers can best be spared.

Mr. and Mrs. Irwin M. Johnson are now in Rochester, N. Y., making bookings for Mrs. Lulu Loveland Shepard, who begins there her Fall and Winter public speaking campaign under the auspices of our Association October 7th.

The General Superintendent spent the last week in September in New York City, Philadelphia and Washington, D. C., in the interests of the World's Conference. He was successful in securing a number of speakers formerly chosen by the program committee. Read his interesting letter on another page.

Dr. Larimore C. Denise, Assistant Superintendent, has been doing considerable speaking of late at church court meetings and before assemblies of a Christian character of various sorts in the interests of the World's Conference—this in addition to his Sabbath work in the pulpit and his numerous duties in the office, especially those in connection with the management of our new press bureau.

The General Superintendent, the Assistant and the General Field Secretary each spent some time this summer in the Middle West in behalf of the Association and its work. The Superintendent and Secretary were each speaking in Iowa and the Assistant in Kansas and Nebraska. The last named also made a trip to Minneapolis in the interests of the Association. All report success in their respective undertakings.

The Rev. George H. L. Beemon, now of Wooster, O., is laboring in Eastern Ohio and Western Pennsylvania. He has the past month been speaking on Sabbath and during the week making Sabbath engagements for himself, the General Superintendent and his Assistant. He represented the work of the Association, especially that in behalf of the World's Christian Citizenship Conference, at the Winona Bible Conference this year, the last week in August.

National Field Secretary, Dr. James S. McGaw, arrived with his family in Pittsburgh from Los Angeles, Calif., the last week in August. They expect to make their home in the "Smoky City" for at least a year. Dr. McGaw will devote his time chiefly to speaking in the interests of the Third World's Christian Citizenship Conference. Already he has made several addresses in its behalf and is listed to address within the months of October and November not fewer than half a hundred Synods, Conferences, Classes, Conventions, etc., of various Christian bodies in New York, Pennsylvania, New Jersey, Ohio, Indiana, and Illinois.

Changes in our office force have been necessitated of late because in one case her physician ordered a rest for one of the girls and in another a college education was sighted by one who has served the Association most faithfully for the past six or seven years. We are happy to be able to announce that our chief stenographer and typist is still with us and that we have succeeded in filling acceptably the vacancies occasioned by the above noted facts. We are again running at a full head of steam both within and without the office.